

THE
ARaignement
of an unruly Tongue.

WHEREIN

The Faults of an euill Tongue
are opened, the danger disco-
uered, the Remedies
prescribed,

FOR

The taming of a bad Tongue, the
right ordering of the Tongue, and
the pacifying of a troubled minde
against the wrongs of an
euill Tongue.

By GEORGE WEB, Preacher of
Gods word at *Steepleston*
in *Wiltshire.*

LONDON,

Printed by G. P. for *Iohn Budge*, and are
to bee sold at his Shop in *Pauls*
Church-yard, at the Signe of
the greene Dragon.

Y 6 1 9.

THE
ARRANGEMENT
OF THE TONGUE

The Tables of an old Tongue
are opened, the original
and the Modern

The meaning of a new Tongue, the
right order of the Tongue, and



By George...
Gods will in England
in 1711

Printed by G. R. ...
to be sold at the shop of ...
in the Strand



TO
THE RIGHT
WORSHIPFULL
SIR GABRIEL DOYSE
Knight, and the right ver-
tuous and worthy Lady, the
Lady IOANE his wife,

Increase of Grace, and all
true Happinesse.

[* *]

Right Worshipfull,



HIS petty
Pamphlet (for
so I may bet-
ter stile it,
then a Trea-
tise) being so
bold against the abuses of
A 2 the

The Epistle

the tongue, cannot but expect the criticall censure of many a Tongue. The Malicious tongue wil defame it; the Scorners Tongue deride it, the Slanderous Tongue back-bite it, the Censorious Tongue will whip it, the Curious tounge will hang, draw, & quarter it: Therefore it needeth a protecting Patronage, to giue some countenance vnto it, against those oppressions which it is likely to incur by coming vnder the Presse. And what fitter Patronage could it find then your two names? both which, for the Tongue, the
one

Dedicatorie.

one in witty speech, the other in discret silence, not my self alone, but diuers others also haue held in admiration. Besides that, the neere affinity, wherewith, of late, by marriage, I am linked vnto your Family, and the many fauours vpon the same by you both vouchsafed vnto mee, do require this as a testimonie of my gratefull remembrance of the same. I haue therefore presumed to Dedicate vnto you both, a as monumēt of my duty which I owe vnto you both, this poore present, humbly desiring a fauorable

The Epistle

nable acceptance. Though
it enrich not your coffers,
yet it may your consci-
ence: for herein you shall
finde (although vnpolish-
ed) both an *Antidote* a-
gainst a bad Tongue, and
an *Amulet* for a good
Tongue; how we may bri-
dle our owne, how wee
may tame others Tounge.
In many things wee sin all:
And many times wee all
sinne with this little mem-
ber, our unruly Tongue.
And what man liueth but
is wronged by the tongue?
Happy is that man who
can auoide the strife of
Tongues; happier he that
can

can set a watch before
his owne tongue : A
patterne for both these is
here proposed. God blesse
it, both to you both, and
to all that reade it. And so
humbly crauing pardō for
this my boldnes, I cōmend
you both to the Lord, and
to the Word of his Grace,
who is able to perfect that
good worke which he hath
begun in you.

Your worships in all

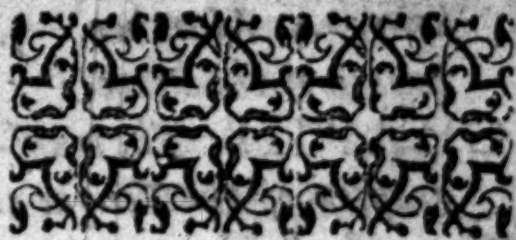
*Christian duties to
be commanded,*

G. W.

A 4

can let a watch holde
is cleare tongue : A
thee for ppe the is
is proved, God holde
t, both to you both, and
to all that read it. And so
nearly cruing parts for
it is my holines, I command
on both to the Lord, and
to the Word of his Grace,
which is al: to ppe of that
good worke which he hath
done in you.

Some may say in all
the place where is
is commanded,
G. W.



The Contents of the
Treatise.

CHAP. I.

THe Tongues 1. Vse,
2. the Excellency in
the Creation, 3.
Misery by Depravation.
4. The Abuses of it. 5. The
proceeding against it.

CHAP. II. The Tongue,
1. Arraigned. 2. Indict-
ed of 1. High Treason.
2. Pettie Treason. 3. Fel-
lonie.

The Contents.

lonic. 4. Murther. 5.
Breach of the Peace.

CHAP.III. The transgression of the Tongue against all the ten Commandements.

CHAP.IIIII. The Hue and Cry sent forth against a naughty Tongue: a description of it. 1. From the Haunt of it. 2. From the Habit thereof. 3. From the Companions.

CHAP.V. The Examination of an unruly Tongue. 2. His Plea for himselfe. 3. The Confutation of the Plea.

CHAP.VI. A deliberation for the punishment
of

The Contents.

of an euill tongue. How
impossible it is to auoide
it: How hard to endure
it: How insufficient hu-
mane punishments are to
tame it.

CHAP.VII. The Ma-
gistrates office for the pu-
nishment of an euill
tongue. The politike lawes
of Nations, for the pu-
nishment thereof.

CHAP.VIII. The iudge-
ments of God against an
euill tongue. 1. In this life.
2. In the life to come.

CHAP.IX. The Doome,
or Sentence denounced a-
gainst an euill tongue.

CHAP.X. The binding
of

The Contents.

of the tongue to the good
behaviour. Rules and Di-
rections for the same.

CHAP. XI. How we are
to put off an euill tongue,
when in our hearing it
wrongeth others.

CHAP. XII. How we are
to endure the stroke of an
euill tongue, when it con-
cerneth our selues.

CHAP. XIII. A Conclu-
sion of the whole Trea-
tise.

THE



THE
ARaignment
OF AN VNRVLY
TONGVE.

CHAP. I.

*The Tongues, 1. Vse, 2. Cre-
ation, 3. Depravation,
4. Abuse. 5. The proce-
ding against it.*



Among all the
members of
Mans bodie
there is none

B of

The Tong
Iam. 3. 5.

*Vbi bene,
Nemo meli-
us, Vbi ma-
le, Nemo pe-
ius.*

Iam. 3. 16,
11, 10,
8, 6.

Pro. 13. 21.

of greater vse, none more
subiect to abuse then the
Tongue: It is but a *little*
member, yet a great stirrer
in mortal affaires: of which
it may bee said, as some-
times it was of *Origen*,
where it is well, there none is
better, where euill, nothing
worse. It is a *Fountaine*,
whence waters flow both
sweet and bitter, It is a *Forge*
both of *Blessing* and *Cur-*
sing, It is a *Shop* both of *pre-*
cious Balme and *deadly Poy-*
son, It is the *Troughman*
both of *Truth* and *Error*:
Fire and *Water* are enclosed
in it, *Life* and *Death* are in
the power of it; It is a ne-
cessarie

cessarie good, but an *Unruly* euill, very profitable, but exceeding hurtfull : wee cannot well want it, nor want woe because of it.

If *Man* had beene created only for GOD, hee should not haue needed a *tongue*, for the Lord knoweth the Minds meaning without the *tongues* narration ; If he had been made for himselfe alone, the motions of his mind had been sufficient for himselfe without a *tongue* to be his *Informer* ; but God made *Man* a sociable lining creature, one *Man* to be a comfort vnto the other, and therefore he

I
The vse of
it.

had need of such an Organ
as the *tongue* to be his intel-
ligencer and Interpreter:
without a *tongue* we should
have beene all *Mutes*; the
pallate would have wanted
a *taster*, the *Mind* a *speaker*;
and *Man*, the *World* of the
World, would have stood in
the *World* but as a *Cis*-
pher.

μν.ε.ε.
κ.ο.ο.ρ.α.Ⓢ.

The Cre-
ation of it.

Therefore the great
Creator, whose workes are
all perfect, in the Creation
did create this necessarie
member; and placed it
within the head the princi-
pal watch-towre of the Bo-
dy. And within this Body,
of our Body hath appointed

it

it a threefold Office, to be
Taster, Interpreter, and Con-
crowler. God (as he is ab-
 solutely good, and the
fountain of all goodnesse) in
 the Creation made all
 things good, and *Man* most
 good, and the tongue of
Man for a speciall good: He
 saw every thing that Hee had
 made, and behold it was good,
 very good. The tongue was
 then a goodly member, full
 of grace, full of goodnesse;
 A member wherein *Man*
 did most resemble *Angels*
 exercise, and Gods Image;
 A sweet Organ or Orga-
 non of delightfull speech, a
 glorious Trumpet to sound

Mat. 19.8.
 lam. 1. 17.

Gen. 1.27.

Zanc. de
oper. Dei.
Lib. 2.

1. Pet. 3.4.

Psal. 45. 1.

out the praises of the Creator, a faithfull Interpreter of the *hidden Man*, a faire Secretarie of a most faire Heart; The Heart did then *indite a good matter*, and the Tongue was the *Pen of a ready Writer*. Speech was then rare and precious, and the Tongue could well discern how to bee silent without fullennesse, modest without wantonnesse, simple without ignorāce, wittie without wickednes, conceited without offēce. And in a word, the vse and exercise of the Tongue at that time was so good, that

that of it the *encomium* might bee truely giuen, which was giuen of the rest, when they were at the best, *It was good, verry good.*

Gen. 1. 27.

But as *Man* continued not long in his Innocencie, so neither the Tongue in his Integrity. As in the Apostacie of *Adam*, the poyson of sinne like a fretting canker ranne through the whole Nature of *Man*, so among the rest of the members it did corrupt the Tongue. And (if my coniecture bee not much deceiued) the *tong* was one of

3
The de-
pravation
of it.

Gen. 3. 1,

2, 3.

Iam. 3. 6.

Ilay 59. 2.

first of the bodily members in this corruption; sure I am, the first corrupting instrument was the *tongue*: By the *tongue* of the *Serpent* was *Eue* seduced, and her *tongue* did seduce *Adam*; and since that time the *tongue* among our members hath beene the most unruliest, defiling the whole body, and setting on fire the whole course of Nature.

When sinne had made a diuision betweene *Man* and *GOD*, it did diuide betweene the *tongue* and good, so that there is no greater diuision of *tongues*, then there are vices of the

Tongue:

Tongue: And though the substance of the Tongue bee not taken away by sin; yet the quality of it is now perverted and deprauced, so that of a necessarie good, it is become an unruely euill, and so much the more euill; because it is incorrigible. The fiercest Beasts, the wildest Birds, the wildest Serpents are and haue been tamed by the Art of Man; but the Tongue (witness an Apostle) can no Man tame.

Iam. 3. 7, 8.

If we well consider with our selues the dangerous abuses, hurts, and inconueniences occasioned by

the *tongue* since this estate of his deprauation, it may iustly grow to a disputable question, whether we gaine or lose more by it? Whether there be a greater benefit of Nature, or hazard of Grace in it? For if we obserue the testimony of Scripture and the occurrents of times, wee shall meet with more mischief caused by the *tongue*, and more prayers and precepts bent against the abuse of it, then against any other of the members seuerally, or all of them ioyntly.

Our great Creator hath
in

in the fabrick of our bodies for the most part, fitted vs with paires of parts, two Eyes, two Hands, two Eares, two Feet, only this one is but one, one Tong, and yet this one Tongue is more troublesome then all the rest. No Creature hath so excellent an vse of the Tongue as *Man*, no Creature doth more abuse, or is more abused by the Tongue, then *Man*; *Halfe the sinnes of our life* (according to *Nazianzen* his account) *are committed by the tongue.* *Basil* goeth farther, saying, that our whole life is full fraught

*Nazianz. in
deplor. ca-
lam. anime.
Basil. in
Psalme 32.*

*Ambr.
offic. lib.*

1.

5
The pro-
ceeding a-
gainst it.

fraught with the Tongues
offences. Farther yet ano-
ther Father (and yet no
farther then the truth)
*that there is no wrong or in-
iurie done in the world, but
first or last the tongue hath
a share in the same.*
Against this unruly
Tongue, because so many
and so grievous cōplaints
haue been made in all a-
ges, both by Christians
and by the Heathens, by
Diuines, Philosophers,
Poets, and all sort of peo-
ple; This present Trea-
tise doth intend a iudiciall
proceeding, that so the
misdemeanors therof be-
ing

ing discovered, it may at
the least bee bound to the
good behaviour, for the
better quiet of the good,
and terror of the bad,
when they shall see what
hurt commeth by;
and what danger
happeneth vnto

the wicked
tongue.

The Tongue
is a member

Chap.

CHAP. II.

*The Tongue Araigned and
indicted of, 1. Treason,
2. Fellonie, 3. Murder,
4. Riot and Routs.*

The Tong
araigned.

First therefore we will
call the malefactor
to the barre, that it
may be examined of his
abuses, and vpon inquisiti-
on it may appeare, what
the cause is why so many,
and that so often, haue
been mooued to bee his
accusers, and to put in
their bills of complaint a-
gainst

gainst the same, and accordingly it may cyther cleare his Innocencie, or else be found guilty.

And because generall accusations (as Lawyers teach vs) will beare no Actions, vnlesse they bee confirmed by particular informations; wee will frame particular Indictments against this unruly member the Tongue, and lay open (as neere as wee may) his particular misdemeanors. Neither shall wee need to seeke farre for matters criminall to object against it, seeing there is no crime so capitall, no offence

The Tong
indicted.

offence: so heynous; but
the Tongue is either prin-
cipall in it, or accessory vnto
it.

What crime is more
capitall then Treason?

And what Treason is
there, wherein the Tongue
hath not a share?

Wee may indite it for High-
Treason both against God
and the King.

Against GOD the Tongue is a
Traitor in the highest de-
gree.

By Blasphemie; for
so it is objected against
the rayling tongue of Rab-
shakeh: *Whom hast thou re-
proched and blasphemed?*

*Against whom hast thou ex-
alted*

Of High-
Treason
against
God.

By Blas-
phemy.

Isay 37.23.

alted thy voice? even against
the holy one of Israel. And
of Antichrists tongue it is
said, Hee openeth his mouth
in blasphemie against God,
to blasphemie his name, and
his tabernacle, and them
that dwell therein: And of
the tongue of the sonne of
Shelomith, (whose blasphemie
is recorded *Leuit. 24.*)
it is said that it pierced or
smote through the name of
GOD. 2. By Idolatrie; for
there is no Idolatrie, but
the tongue is a chief Actor
in it, either as an Herald to
proclaime it, or as a Doctor
to teach it, or as a Protector
to plead for it, or as a
Priest

Reu. 13.6.

Leuit. 24.

By Idolatrie.

Exo. 32.4.

Hab. 2. 8.

May 42. 17.

2. Kin. 18.
21.

Judg. 18.
24.

By ³ Periu-
ric.

Henric.
8. anno
33. cap.
1.

Priest to sacrifice vnto it?
It is the *tongue* that nameth the worke of mens hands, *Baali*, It is the *tongue* which pleadeth for *Baal*, It is the *tongue* which with *Micha* crieth out for the losse of his *Idol*, *Tee haue taken away my gods.*
3. By *Periurie* likewise the *tongue* is a Traitor vnto GOD, for if it bee Treason in the Common-Law to counterfait the Kings Seale, and to abuse his name to the preiudice of his Lawes, then can it bee no lesse then Treason to counterfait the Priuie Seale of the King of kings,
to

to abuse his name to the countenancing of a lye, and to make him, as much as in it lieth, accessarie vnto euill; yet all this (and what not?) doth a periured tongue, and therefore it is said to pollute the name of G O D, and it is threatened with this curse, that it shall not escape unpunished.

Leuit. 19.
12.

Deut. 5. 31.

Now if the Tong be guilty of such capital Treason against God, no wonder if it proue a Traytor against the King: If it be not the Plotter, yet it is the Broker of euery kind of Treason; next to the heart, the first

Against
the King.

first practice of Treason is
 from the tongue; *Sheba* his
 tongue was the Trumpet
 to *Isaaks* rebellion. And
Shungies Treason was the
 Treason of the Tongue;
Indas did first betray his
 Master with his Tongue,
 before hee arrested him
 with his hands. And a
 better *Iude* noteth this as a
 badge of a Traitor, to
 speake euill of dignities. And
Korah his Treason is called
 by the same Author, *The*
gaine saying of Korah; there-
 fore the Wiseman, to keep
 vs from the very begin-
 nings of Treasons, giueth
 this caueat to the Tongue,
 Curse

Curse not the King, no nor in
thy thoughts: For a bird of
the aire wil carrie the voice,
and that which hath wing
shall divulge it.

As the Tongue hath
beene indicted for High-
Treason; so in the next
place wee may indite it
for pettie-treason; not on-
ly by way of concealement
against the King of Hea-
uen, but also by backe the
truth in vnrighteousnesse.
And by clipping the coyn
of Truth, by louing vanitie
and seeking after leasing, by
louing euill more then good,
and lying rather then to
speake righteousnesse: And
by

Ecclesi. 10.

10.

10.

Of Pettie
Treason.

1. By Con-
cealment.

Rom. 1. 18.

Clipping.

Psal. 4. 2.

Psal. 11. 2.

3.

8. 1. mal

Counter-
setting.
Psal. 36. 4.

Witch-
craft.

Gal. 3. 1.

Poyso-
ning.

Iam. 3. 8.

by forging and counter-
setting false coine, *Lingua*
concinnat dolos, It deuiseeth
(or only frameth) mischiefs,
It worketh deceitfully; but
also by Witchcraft and se-
cret poisonings, both
which in the censure of
our Law are no lesse then
pettie-treasons.

The tongue is a *Witch*,
for so the Apostle Paul
complayneth of the *Gala-*
thians, that they were bewit-
ched with the glosing tongues
of their false teachers, and
for a practiser by poyso-
nings, Saint James testifi-
eth of an euil Tongue that
it is full of deadly poyson; and
the

the Psalmist, *The poyson of it is like the poyson of a Serpent, and in another place, Adders poyson is under their lips.*

Psal. 58. 4.

Psa. 140. 3.

The next Indictment against the Tongue may bee for *Fellonie*, wherein this wretched member may evidently be convicted for a most notorious malefactor; for to omit those pettie Fellowies and Burglaries dayly committed by the in-breaking vp the closet of mens secrets, and prying into all mens actions: the Tongue is a common *pickpurse*, a notorious Robber, it will not flicke

Of ³Fellonie.

In taking
away.

1
A mans
good
name.
Ecclef. 7. 3.
Pro. 22. 7.

2
His goods.
2. Sam. 16.
4.

3
His life.

sticke to robbe a man be-
fore his face, behind his
backe, in the High-way,
and in priuate corners, all
is fish with it which com-
meth to the net: but espe-
cially is it guilty of a three-
fold Felonie.

1 It robbeth a man of
his good name, which is
more precious then cynt-
ments, and more to bee desi-
red then treasures.

2 It robbeth a man of
his goods, as Ziba his
Tongue did Mephibosheth
of his lands.

3 It robbeth a man
many times of his life, as
Doegs slanderous accusa-
tion

tion against *David* did put
Dauids life oft times in
hazzard, and those false
Tongues which *Iezabel*
had suborned to rayse
vp false witnesse against
Naboth, robbed him both
of his Vineyard and life in
one day.

1. Sam. 22.
1. King. 21.

In which respect wee
may further indict the
tongue for murther (man-
slaughter is too light a
terme to be giuen vnto it)
There is no murther like
vnto the murther of the
tongue; of such tongues the
Prophet *Ezechiel* testifi-
eth; *They carry tales to shed*
bloud. And the Psalmist
C faith,

⁴
Of Mur-
ther.

Ezek. 22. 9

Pfal. 55. 2.

Psal. 55. 2.

Ier. 18. 18.

Pro. 25. 18.

saith; *They cut like a Razor,*
yea, They are very swords!
 Therefore *Ieremies* aduer-
 saries did this way wreake
 their malice vpon the Pro-
 phet, *Come and let vs smite*
him with the tongue. An e-
 uill tongue doth murder
 three at once: 1. The par-
 tie whom he doth defame.
 2. The partie vnto whom
 hee doth defame him. 3.
 Himselfe that is the defa-
 mer. And therefore doth
 describe this bloody
tongue to bee alwayes ar-
 med with a threefold wea-
 pon, an *Arrow*, an *Ham-*
mer, and a *Sword*; an *Ar-*
row to wound the partie
 whom

whom hee would defame
in his absence whiles he is
farre off; an *Hammer* to
knocke him on the head
with a false report vnto
whome hee doth make
the report: a *Sword* to stab
his own Soule in commit-
ting that euill which God
doth hate.

The *tongue* may further
be indicted for all manner
of Riots, Routes, exces-
ses and misdemeanours.

1. For a quarreller and
makebate; For whence
come warres and iarres,
contentions and strifes?
doe they not commonly
proceede from the *tong*? It

5
Of Riots
& Routes.

Quarrel-
ling.

Iam. 3. 6.

defileth (saith S. Iames) the whole Body, and setteth on fire the whole course of Nature. It is the *tongue* which breaketh the peace betweene neighbours, giueth shrewd wiues sharpe weapons to fight against their husbands, breeds quarrels among seruants, and setteth men together by the cares: It may be indicted for association and confederacy with an euill heart: *They encourage themselves* (saith the Psalmist) *in an euill matter, they commune of laying snares priuately: They say, who shall see them?* It

Associatio.

Psal. 64. 5.

It may bee indicted for a Knight of the Post. It is ready to call euill good, and good euill, to put darkenesse for light, and light for darkenesse, bitter for sweete, and sweete for bitter: wee could conuince it for a drunkard also, for the *tongue* is the first taster of a drunken cup, and the first that will bewray it selfe in a drunken fit. And for incontinency it hath long since bin presented at the Spirituall Court, for there is no such common a whore as is the *tong*: It wil suffer any who-foeuer will, to lie with her.

Knight of
the Post.

Esay 5. 10.

Drunken-
nesse.
Pro. 35. 31

Inconti-
nency.

Pro.7.11,
12,13,14,
15,16,17,
18.

A Vaga-
bond.

Pfal.59.14
15.

It is both Pander, Bawd
and Leacher, It hath the
very attire of an Harlot,
mentioned by Salomon,
*Pro.7. Shee is lewd and
stubborne: Her feete abide
not in her house, with an
impudent face she is prou-
king to vncleanenesse: come,
let vs take our fill of loue.
Moreouer the tongue hath
long agoe been whipt
for a vagabond or a wan-
dring rogue: It goeth (saith
the Psalmist) through the
earth, it roueth vp and down
euening and morning, and
maketh a noise like a dogge,
and wandreth vp and down
grudging, if it be not satisfi-
ed.*

ed. It hath beene taxed
for a Tale-bearer, wan-
dring like a Pedler of tales
among the people, Idle and
yet a busie-body, tattling
and prattling of that which
it hath nothing to doe with-
all. It hath stood on the
Pillory for a Cheator. It
deuifeth mischief, and
worketh deccite; In a
word (that wee draw not
this indictment too much
beyond the ordinarie
length) It is both a
common Barreter, Sow-
ing discord among bre-
thren, And an incorri-
gible member; A Tongue
that speaketh proud things,

C4

say-

A Tale-
bearer.

Leu. 19. 16

1. Tim. 3.

13.

A Chea-
tor.

Psal. 52. 2.

A comon
Barreter.

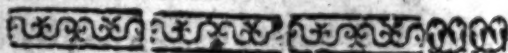
Pro. 6. 19.

An incor-
rigible

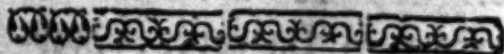
member.

Psal. 12. 4.

saying, With our tongues
wee will preuaile, our
lips are our owne,
who is Lord o-
uer vs?



Chap.



CHAP. III.

*The transgression of the
tongue against all the ten
Commandements.*

WE shal not need
production of
witnesses for
confirmation of the pre-
mises, the crimes obie-
cted are so common, the
misdemeanors so no-
torious, that they cannot
bee denied. If now the
Tongue shall goe about
to trauerse this Indict-
ment, and stand to the tri-

The
Tongues
transgres-
sion of all
the Com-
mande-
ments.

all of the Law, we may as easily conuiet it by the very letter of the Law; for if we examine it by the Law of Lawes, the Law of God, we shall finde it guiltie of the breach of euery Statute in the Law, and if wee goe through the whole Decalogue; we shall euidently perceiue that there is none of al the ten Commandements, but is many wayes transgressed by the Tongue.

Against
the first
Comman-
dement.

Against the 1. Commandement, the Tongue is a transgressor, not onely in becomming it selfe an Idoll (for many a mans Tongue

Tongue is his God, whiles
he doth more glorie in it,
and is more confident on
it, then in God) but also
in being the common tea-
cher and maintainer of I-
dolatry, Atheisme, and
impietie. How many a
time hath the Tongue de-
nied God? how often hath
it called vpon a false god?
who but the Tongue is a
blasphemer against God?
what Errors or Heresies
haue there euer been, but
hath beene set abroach by
the Tongue? how often
hath it tempted God? how
often hath it dishonoured
him by distrustfull spec-
ches?

Psal, 14. 1.

Psal, 115. 4.

Rom. 1. 15.

Psal, 94. 7.

Mal. 3. 13.

Job. 22. 14,

15

Against
the 2. Cō-
mande-
ment.

ches? how often hath it disgraced him with disdainfull speeches? It is the complaint of GOD himselfe against it; *Your words haue beene stout against mee*, Malach. 3. 13. And Iob setteth out this disdainfull dialect of the Tongue in this manner, *They say vnto God, Depart from vs, we desire not the knowledge of thy wayes; who is the Almighty that wee should serue him? and what profite should wee haue if we should pray vnto him?*

Against the second Cō-
mandement the Tongue
offendeth, by being the or-
dinary

dinary factor for Superstition and Will-worship. What pleadeth for *Baal*, but the Tongue? What a crying did it keepe for the losse of an *Ephod*, *Tera-
phim*, and a molten Image, taken away by the *Danites*, from one *Micha*, a man of Mount *Ephraim*? What an Hubbub did the tongue make at *Epheſus* in defence of *Diana*, and her Idolatrous service? It made (saith the Text) such a confused noise, that some cried one thing, some another, and at last there was a clamour with one voyce, about the space of two houres, crying out,

I.King.18.
21.

Iudg.18.23

Act.19.24,
28,32,34.

Deu. 12. 32
Col. 2. 23.

Ecc. 5. 4.
Math. 15. 7

Against
the third
Comman-
lement.
Exod. 20. 5

Deu. 28 58

out, *Great is Diana of the Ephesians.* Neither hath the Tongue, as yet, lost its old wont, but is still a pertinacious corrupter of Gods true worship, a maintainer of false worship, a binder of men to rash vowes, and a dissembling hypocrite, in daring to passe into Gods presence many times, without the priuity of the heart.

Against the third Com-
mandement the Tongue
offendeth, by taking the
name of God in vaine: for
how often hath it vsed the
sacred name of God, with-
out a reuerent respect vn-

to

to it; vpon the least toy,
and trifle which doth oc-
cur? How vainly and idly
hath it often rattled of the
great and waighty affaires
of Religion? How many
scurrill iests hath it for-
ged vpon the sacred Scrip-
ture phrase? How forget-
full hath it beene to giue
vnto God his due deser-
ued praise? How slightly
hath it made mention of
Gods wondrous workes?
To omit the fearefull sinne
of swearing, forswearing,
carelesse swearing, com-
mon swearing, cursing and
banning; wherein, who
so notorious a delinquent

Deu. 32. 32

Esay 66. 2.

Phil. 4. 6.

Zach. 5. 4.

Math. 5. 33

Esay 48. 1.

Leu. 24. 16

Against
the fourth
Comman-
dement.
Psal. 119.
13.
Eccles. 5. 1.

Isay. 1. 14,
15.

Ier. 7. 4, 8.

as is the Tongue?

Against the fourth com-
mandement the Tongue
offendeth; sometimes by
silence, when it should
speak to the praise of God,
sometimes by *speech*, by
rash vttering of prayers or
prayes vnto God: How
often hath it afforded a
lip-seruice vnto God, ha-
ving God in the mouth,
when hee was not thought
vpon in the heart? A silly
Tongue that thinketh it
can deceiue God with
smooth words, crying, *The*
Temple of the Lord, the Tem-
ple of the Lord: as if all Re-
ligion did but consist in
words:

words: Whereas the Prophet *Jeremy* telleth the Tongue, that in such a case it doth but deceiue, *Trusting in lying words that cannot profite.* And if that bee the true sanctifying of the Sabbath which is described vnto vs by the Prophet *Esaiah*, To turne away our foot from the Sabbath, from doing our owne pleasure vpon Gods holy day, to call the Sabbath a delight, not doing our owne waies, nor seeking our owne pleasure, nor speaking our own words; Then how guilty must the Tongue needs be of Sabbath profanation, which
vpon

Esay 58.13

Col. 3.16.

Against
the fifth
Commandement.

vpōn that day doth commonly vtter more words of her owne then of God, and is more voluble in words of course then in words of grace.

And as the tongue is thus guilty of the breach of the commandements of the first Table, so likewise of the second. Against the fift Commandement it offendeth, by want of reuerence, in proud, disdainfull, and reproachfull speaking vnto, or of our Superiours, Equals, & Inferiours. Thus there are Tongues (fit for Eagles meate, and to bee food

food for Rauens) which
*mocke the father, and de-
spise the instruction of the
mother* : So there are
tongues of Parents, which
*prouoke their children vnto
anger* ; Husbands tongues
which are too bitter a-
gainst their wiues; Wiues
tongues too sharp against
their Husbands: Tongues
of Inferiours, too main-
dy against their Superi-
ours; Tongues of Supe-
riours too insulting ouer
their Inferiours: To omit
the many vnreuerent and
vnseemely speeches which
fal out many times among
Equals.

Pro.30.17.

Col. 3. 21.

Ver.19.

Exod.4.25

Num.16.3.

Ephc.6.9.

Against

Against
the fixt
Comman-
dement.

Math. 5. 22

Eph. 4. 31.

Ier. 18. 18.

Pro. 12. 18.

Against the sixth Com-
mandement the Tongue
offendeth, by chiding,
brawling, quarrelling,
skolding, reproaching, rai-
ling and bitter speaking:
For there is a murther of
the Tongue, as well as a
murther of the Hands;
there is a smiting with
the tongue, as well as with
the hand: *There is a Tongue*
(saith Salomon) that spea-
keth words like the pricking
of a sword. Nay, an euill
Tongue doth wound dee-
per then any sword; For a
sword will onely wound
those who come within
the compasse of his stroke:

no

no distance of place can defend from the stroke of an euill Tongue. A sword can hurt onely the bodie, but an euill Tongue, both body, goods, and name.

Against the seuenth Cōmandement the Tongue offendeth, by being a Pandar or Bawd vnto Vncleanness; sometimes by solliciting to vncleanness; sometimes by obscene & filthy speeches: and wee know, that *euill words corrupt good manners*; sometimes by reading amorous books, sometimes by singing lustfull songs: and euer, when it doth overflow with

Against
the 7.
commandement.

Gen. 39. 7.
Eph. 5. 4.
1. Cor. 15.
33.

with filthy, corrupt, and vnseemely communication.

Against
the eighth
Comman-
dement.

2. Sam. 15.

2. 3.

Gen. 39.

14

2. King. 5.

22.

Against
the ninth
Comman-
dement.

Ephe. 5. 3.

Against the eighth Cō-
mandement the Tongue
offendeth; by apparant
stealth, stealing away
mens hearts, as *Absalom*
did, by flatterie and assen-
tation; and their good
name, as *Iosephs* Mistresse
did, by slandering and
backbiting; & their goods,
as *Gebazi* did by lying: and
as many a crafty Marchant
daily doth, by forging,
falsifying and dissembling.

Against the ninth Com-
mandement the tongue
offendeth, by prating, cog-
ging,

ging, lying, boasting, flattering, fawning, accusing, slandering, tale-bearing, false witnesse bearing, pronouncing vniust iudgement, & diuers other such like practices, preiudiciall vnto peace and truth.

Against the tenth Commandement the Tongue offendeth, by venting forth the euil thoughts and concupiscences of the heart: For, *out of the heart proceed euill thoughts, murders, adulteries, fornications, thefts, blasphemies, &c.* And these haue the Tongue to be their Broker.

Leu. 19. 16
1. Sam. 22.
9.
1. King. 21.
12.

Against
the tenth
Commandement.

Math. 15.
19, 20.

CHAP. IIII.

The Hue and Cry against a naughty tongue. A description of it. 1. From its haunt. 2. From the Physiognomy or Habite of it. 3. From his companions.

THus haue we seene the Indictment framed against the Tongue, and examining it according to the Tenor of the Law, wee finde the Bill found by the grand Inquest of the Prophets and Apostles. Now it remaineth

maineth that wee call the offender into *Coram*, to see what hee can pleade for himselfe; and if it bee found guilty, to receiue his reward.

And to the end that our Hue and Cry may the more effectually proceed in the search and inquisition of this so notorious a malefactor, we will describe him by his proper notes and characters: as namely, by the places whither most commonly he doth resort, by his physiognomic and habite, and by the company with whō he doth frequent.

D

And

His Haunt

Psal. 73. 9.

Psal. 55. 10

Psa. 10. 8, 9

And first, for the place or haunt of an euil tongue, it is most true that he is an vbiquitary, here and there, and euery where : This lewd tongue is a daily tra- ueller, *It walketh through the earth: A meere Perepa- tetique, Day and Night hee goeth about Citie, Court, and Countrey: yet many times, He sitteth in the lur- king places of the Villages, and lyeth in waite like a Ly- on in his den.* But the most proper places of his resi- dence, are Ale-houses, Ta- uernes, Play-houses, Bake- houses, Wooll lofts, and Gos- sip meetings. And he is sel- dom,

dom, if euer, absent thence,
where are any either of
the family of *Flatterie*, or
Ill-will.

As for his gesture and
Physiognomic, he is but a
little man, or rather mem-
ber; not very large, but a
great Reacher, fullen and
cholerick in complexion;
His Dialect is *cursing*, de-
ceit, and fraud: The words
of his mouth are smoother
then butter, but warre is in
his heart. A deep Plotter,
and a great Boaster. Wee
haue a full description of
him, *Pro. 6. 12.* A naughty
person, a froward mouth:
He winketh with his eyes, he

His ge-
sture and
Physiog-
nomic.

Iam. 3. 9.
Psal. 73. 9.
Psal. 10. 7.
Psal. 55. 21
Psal. 52. 2.

Pro. 6. 12,
13, 14.

speaketh with his feete, he teacheth with his fingers, frowardnesse is in his heart, he deuifeth mischiefe continually, he soweth discord.

His Habit.

And for his habite, wee shall euer finde him fured with a *Sword*, a *Rasor*, with *Bowe* and *Arrowes*, and with a *Boxe of Poyson*. With a *Sword*; for this very Tong is a *sharpe Sword*: *Swords* are in the lips of it, and it speaketh words like the pricking of a *Sword*. A *Rasor* it hath: for the tongue deuifeth mischiefe like a *sharpe rasor*, working deceitfully. And he is an *Archer* also. The tongue is bent like

Pfal. 57. 4.

Pfal. 59. 7.

Pro. 12. 18.

Pfal. 52. 2.

Ier. 9. 3.

a Bowe for lies, and lo, the wicked bend their Bowe; they make ready their Bowe upon the string, that they may priuily shoot at the upright in heart. And there be foure principall Arrowes which it doth shoot forth.

Psal. 11. 2.

The 1. Arrow is Enuie, an arrow made in hell by that enuious one the Diuell: The feathers of this Arrow are these two. 1. Sadnesse at others prosperity. 2. Gladnesse at the aduersity of other men. It is headed with the rustie yron of Selfe-consuming emulation, and this is *Sagitta uenenata*, an arrow full of

Iam. 3. 5.

Basil. in Ser
mone de in-
uidia.

Pro. 14. 30

Iob 5. 2.

Iohn 8. 44.

I. Sam. 18.
11.

deadly poison. But (as one well taxeth it) it is but a fooles bolt soone shot, a shaft which more hurteth them who shoote with it, then those at whome it is shot; for Enuie is the rotting of the bones. And (as Iob testifieth, it killeth the foolish, & slaueth the Ideor.

The second Arrow of an euill Tongue, is the Arrow of *Hatred*, an Arrow made in hell by that old Serpent who is a murthe-
rer from the beginning. The feathers of it are *Ill will* and *Spight*: It is headed with a desire to doe hurt. And this is *Sagitta occulta,*

occulta, the secret or hidden Arrow, like the Iavelin which *Saul* darted against *David*, thinking therewith to have nailed him to the wall; hee that shooteth it, is a manslaier and a murtherer. And where this Arrow is in request, there is confusion and every euill worke.

2. Ioh. 2. 11
Iam. 3. 16.

The third Arrow of an euill Tongue is *Mocking*, an Arrow framed in the shop of the *Scornefull*, the feathers of it are *Morologie* and *Eutrapelie*, scofs and Iests, it is headed with a desire to disgrace: and this *Sagitta volans*, the flying

Psal. 1. 1.
Eph. 5. 4.

μωρολογία
εὐτραπλία.

Psal. 91. 5.

Arrow, drawne out of the quiver of the proud and vaine glorious, an Arrow ready vpon the string in the bow of *Belials* childrē, but it shall fall down vpon their owne pate who are delighted in it.

Psal. 64. 8.

Reu. 12. 10.

The fourth Arrow of an euill Tongue is the Arrow of *Backbiting*, made by Sathan, and shot by Sathanists, the feathers of it are *Lies* and *Slaunders*, and it is headed with a desire to defame. And this is *Sagitta Parthica*, the *Parthian Arrow* shot behinde ones backe, a most pernicious Arrow to the preiudice

dice

dice of others credite and reputation, an Arrow that woundeth a farre off, and which killeth three men, the slaunderer, the partie slandered, and the receiuer of the slaunder with one stroke. And as this vnruley Tongue doth go with one of these foure Arrowes alwayes ready vpon his string: So it carrieth with it a Viall full of deadly poison, the poison of it is like *the poison of a Serpent*, and that not of an ordinary sort of Serpents, but *venenum Psittidos*: *the poison of Aspes is vnder his lips*, which kind of

D 5 poison

Iam. 3. 8.
Psal. 58. 4.

Psal. 140. 3.
Deut. 32.
Iob. 20. 16.

poison is elsewhere in sacred Scripture noted to be most noxious and pernicious.

His company.

Lastly, the companions of an euill Tongue (for how shall one better be knowne then by his company?) are these:

First, Idlenesse, a lazie, lowzie rascall, which will not betake him to any labor, by reason of the cold, a disorderly liuer, no worker, yet a busie-body, and a great prater, his condition is beggery, and his clothing, Ragges.

The second companion of an euill Tongue, is *Malice*;

Pro. 20. 4.

1. Thes. 5
11.

undervig-
gion
dici. dei
30126-
p. 3.

lice; a mad-brain'd Monster, with a sullen look, and a fiery face, with superfluity of choler: He can neuer speake well, but is full of guile, dissimulation and euill speaking.

Pro.6.11.
Pro.23.21

Iam.1. 21.
1.Pet.2. 1.

Another companion of an euill Tongue is *Ennie*, whose description is this: *A withered bodie, feeding vpon it selfe, hauing a pale face without bloud, a leane body without inice, squint-eyes, black teeth, an heart full of gall, a tongue tipt with poyson, neuer laughing but when others weep, neuer sleeping, but musing vpon mischiefe.* And this, aboue all other

Ouid. Metamor. l.2.

Pro. 27. 4.

other companions of an euill tongue is most outrageous: For, *Wrath is cruell, and anger raging, but who can stand before enuie?*

Another companion of an euill tongue is *curiosity*, a finicall fellow, of a spruce gesture, hauing Eagles eyes and large eares, desirous euer to be acquainted with other mens euils; a busie prier into other mens behauiour, which with *Plutarchs Lamia* doth put on his eyes when he goeth abroad, and layeth them aside when he is at home. This *curiositie* and an euill tongue are linked together

Plutarch. de curiositate.

together by the Apostle
as vnseparable compani-
ons : *Pratlers and busie-*
bodies, speaking things which
are not comely.

1. Tim. 5.
13.
ἐλαλέει καὶ
ὁμιλεῖ.

Another companion of
an euill tongue is *Subtily*,
an old foxe, with a warie
and dissembling gate, *His*
throate is an open sepulchre,
he flattereth with his tongue,
the words of his mouth are
softer then butter, yet warre
is in his heart : Whose
vsuall practice (as *Martin*
Luther noteth) is to trans-
forme himselfe into an
Angell of Light, and vn-
der fine prefaces and glo-
rious termes to back-bite.

Psal. 5. 9.
Psal. 55. 2.

Luther in
Psal. 15. 3.

The

bern. in
cant. ser. 24.

The cunning hypocrisy of it, and the Tongue together, is elegantly, by eloquent *Bernard* represented vnto vs. Some there bee (saith hee) whose stomakes being glutted with the faults & infirmities of their brethren, when they meane to disgorge the same, doe shrowd their malice and hatred vnder the cloak of feigned respect, after an enforced sigh, with great gravity, and with a well composed countenance, they will mutter forth their slanderous speeches. And such back-bitings and slanders (saith he) are so much the more dangerous,

dangerous, because the Hearers are thereby occasioned to imagine and conceive, that the same proceedeth, neither of enuie, nor ill will, but out of meere sorrow and compassion.

Another companion of an euill Tongue is, *Detraction*; an hungry cōpanion with a biting tooth, a priuy thiefe frō anothers good name, one that laboureth to hide the good graces that are in others, and to suborne contrary surmises, as the diuell did to our first parents concerning God, and vnto God concerning *Iob*. And this *Detraction*

Gen. 3. 9.
Iob 1. 9.

2. Sam. 10.

3.

Numb. 16.

traction doth worke some-
 times vpon bare suspition,
 as the children of *Ammon*
 slandered *David* in the
 eares of their Lord *Ha-*
nun, as if he had sent Em-
 bassadours, vnder pretence
 of *loue and honour*, to spie
 out the Land, and to take
 his Citie and destroy it :
 Sometimes without any
 ground at all, or shadow
 of iust suspition, as *Korah*,
Dathan and *Abiram* did
 detract from *Moses* and
Aaron, accusing them that
 they went about to exalt
 theselues aboue the whole
 Congregation, and did
 take too much vpon them:
 Some-

Sometimes by relating
false reports, as *Ziba* did
of his Master *Mephibosheth*, as if hee had affected the Kingdome of *Israel*, and therefore remained behind at *Ierusalem*:
Sometimes by mis-reporting speeches, or actions, in themselves warrantable, yet wrested to another sense then they were done or spoken, as the false Witnesses did the words of our blessed Sauour, concerning the dissolution and reparation of the Temple of his Body; and
Doeg the dealings of *Dauid* and his company with *Abimelech*.

2.Sam.16.

3.

Ioh. 2. 19.

1.Sam. 21.
& 22.9.

Abimelech. 1. Sam. 21.

Psa. 59. 3, 6

*Plutarch. in
lib. de dis-
cernend.
amic. ab
adulat.*

Another companion of an euill Tongue is *Impudencie*; a brazen-faced shamelesse cōpanion. The Psalmist compareth him to a mad dogge, which runneth up & down from place to place, raving and raging, and is neuer satisfied: Hee hath learned of the Sycophant in *Plautus*, to sweare, forswear, face and out-face any thing: and with *Mede* the Parasite of *Alexander* the Great, hath proposed vnto himselfe this Maxime both in flattery and in infamy, to do it *audacter*, boldly and impudently.

These

These are the *seven* *hellish spirits* which an euill
Tongue doth take vnto
himselſe, as his choiſeſt
Companions, and with who
moſt commonly and fami-
liarly hee doth conuerſe:
And theſe are the moſt
proper Characters and
markes, whereby wee
may know him and
finde him
out.

CHAR.

CHAP. V.

*The tongues examination.
2. Plea for it selfe. 3. Confutation of this plea.*

The examination
of the
Tongue.

BY this time ha-
ving thoroughly pur-
sued our Malefactor,
we have found him out, &
brought him *Coram*, wee
should now proccede to
his punishment, and to
denounce the sentence a-
gainst him; but that (as
Nichodemus somtime said
to the *Sanhedrim* of the
Iewes) it might be thus ex-
cepted

cepted against our proceedings. *Doth our law iudge any man before it heare him, and know what he hath done?* Therefore that we proceed iudiciously, and according vnto law: Let vs call the Malefactor to the Barre, and heare him plead for himselfe, if so bee hee haue any thing to say for himselfe, vwhy sentence should not be denounced against him.

Wherein wee can expect no lesse then a cunning Apologie: for this subtile Tongue is not now to learne to tell his tale; he will pleade his necessa-

ry

The
Tongues
first Plea.
The ne-
cessary vse
and ser-
uiceable
office of it.

ry vse, and the good seruice that hee hath done, that *hee hath bene alwayes an Officer in the body corporall; least idle of all the members, more seruiceable then all the sences, and hath bene imployed in most aduētures, as the onely Ambassador, Interpreter, and Orator for the Heart;* But this will not serue his turne, for his profitable vse cannot priuledge his abuse; Necessary seruants escape not due corrections when they offend in their seruice, no more may this: hath he been an Officer in the body? yet he hath not
bin

bin good in his office; hath
~~hee not beene Idle?~~ It had
 better many times that he
 had beene lesse busied;
 hath ~~he beene seruiceable to~~
~~the other members?~~ he hath
 also many times wrought
 them much vnquietnesse?
 hath he bin the hearts Am-
 bassador, Orator and Inter-
 preter? yet hath he not bin
 so faithfull in his imploy-
 ments, many a time hee
 hath gone before hee was
 sent; many a time gone a
 wrong way, looking
 Westward, when hee
 should haue gone by East;
 many a time hath he pro-
 ued a subtile Orator, a
 frau-

fraudulent Ambassador,
and a false Interpretour:
and therefore doth deserue
to be punished.

His se-
cond Plea:
The skill
thereof.

Hee will further pleade
the excellency of his skill,
that *Hee is the onely Lin-
guist and most expert Ar-
tist, the Master of Eloquutio,
and Schoolemaster of Pro-
nunciation, tuner of Musick,
and teacher of the Liberall
Sciences: and besides all this,
the onely Disputant in the
world for the tryall of Con-
trouerfies. But what of all
this? Is the Tongue a
Linguist? Many times it
speaketh more Languages
then is fit. Pleadeth he his
faculty*

facultie for *Eloquence*? And may hee not bee censured for all the *Solacismes*, *Tranlismes*, *Tantologies*, & all other *Barbarismes* in the Speech? And for the Arts, it may be wondered how the Tongue dareth to claime the sanctuarie thereof, seeing, that besides the *Sophismes*, errors and absurdities which he hath foisted into them; he hath inuented new Arts and Sciences, scarce honest, full of craft and subtilties, to deceiue the world: And therefore this cannot priuiledge him from the doome of iustice.

E

He

3. Plea: the
cunning
thereof.

He will reply, and shew the misery which would happen vnto many without his helpe, as that forsooth; *Wit would want a Broker, Innocencie a Defender, Error an Excuser, were it not for the Tongue: Mirth would bee Mute, Boldnesse Blanke, and Traffique a Banckrout, without the Tongue: without which also, poore people would be euer put to the worst, and Women, the weaker Sexe, would want a weapon to defend themselves. But this serueth rather to aggrauate, then any way to extenuate the offence: for it is true indeed,*
thou

thou naughty Tongue len-
dest shrewd wiles a mis-
chieuous weapon to offend
their husbands; Thou ar-
mest seruants against their
Masters, and settest neigh-
bours together by the
eares; Thou art an Ab-
better of all quarrels, thou
art that same *Dannus* which
troublest all things: And
therefore thou deseruest
no fauour, but the very
rigour of the Law.

But here the Tongue is
ready with another ex-
cuse; *What, would you haue
a man stand still like a block,
to put vp all wrongs and in-
juries which are offered vn-*

to him, and to be silent vpon
 a disgrace? A silly worrne
 when it is trod vpon will
 erect it selfe: I am a tongue,
 I cannot chuse but speake.
 But, firrah Tongue, who
 gaue you that authority?
 must you needes auenge
 your selfe? A poore re-
 uenge, God wot, is the
 reuenge of the Tongue;
 yet seeing you are so ea-
 ger, and will needes bee
 meddling, it is fit you
 should be held in with bit
 and bridle.

4. Plea; by
 posting of
 the fault.

But, *why should I bee pu-
 nished* (saith the Tongue)
who, if I do offend, the fault
is not mine, but theirs who
 do

do abuse mee, I am but an organon or instrument; if there be a fault in mee, their fault is the greater who make me faulty. True indeed; but yet in matters of offence the accessarie is lyable to offence as well as the principall: The Serpent was but the instrument abused by Sathan to deceiue man, yet in the punishment the Serpent hath his doome as well as Sathan.

Here the conuicted Tongue hath no more to say, but from Apologie falleth to Entreatie: Hee hath often pleaded for

5. Plea; by entreatie.

E 3 others,

others, and begged their pardon, hopeth to obtaine fauour now for himselfe, especially promising reformation for the time to come. But it is well knowne, that this delinquent hath beene often in this offence; Besides that, it can equiuocate, dissemble, lye, promise much, but performe little; and therefore there is no mercy to be shewed, where no amendment can be expected.

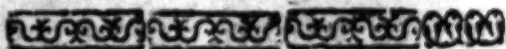
The exclu-
ding of
the tongu
from all
benefite
of the
Law.

What now can this vn-
ruly Tongue plead for it
selfe, vnlesse (which is the
last refuge of conuicted
Felons) it claime the be-
nefit

nesfite of his Clergie? But as for that he can haue no hope; for besides that the Law doth exempt such notorious and capitall offenders from the benefite of their book, it is welknown, that the Tongue hath most offended against the Clergie, to whom, albeit the Tongue is most beholding, yet none are more then they traduced and abused by the Tongue.

Wherefore, seeing this unruly member hath no just Apologie, by which it may plead for it selfe, nor can alleage any reasonable exception, why the

cenſure of iuſtice ſhould
not paſſe vpon it, let
it ſtand by and
heare his
Dooome.



Chap.



CHAP. VI.

A deliberation for the punishment of an euill tong. How impossible it is to avoid it. How grieuous to endure it. How insufficient all earthly punishments are to tame it. The proper punishment by the law of God allotted vnto it.

W*Hat shall bee giuen vnto thee? what shal be done vnto thee, thou false tongue? Harsh it is to endure, hard to tame, impossible to a-*
E 5 uoid

A deliberation for the punishment of a false Tongue.

Gē. 18. 19.

Gen. 26.

Gen. 27.

1. Sam. 12.

2.

Iohn 1. 47.

Psal. 55. 6,

7, 8.

How impossible to
auoid it.

uoid thee : Nor man, nor
 meanes can preuent
 thee, for let a man bee as
 faithfull as *Abraham*, as
 simple as *Isaac*, as subtill as
Iacob, as innocent as *Samuel*,
 as vpright as *Dauid*,
 as sincere as *Nathaniel* :
 yet hee cannot possibly a-
 uoid the lash of an euill
 Tongue; though a man
 vse all the policy in the
 world, he cannot preuent
 it. Though hee should re-
 solve with *Dauid*, *O that I*
had wings like a Dove, for
then I would flee away and
bee at rest, loe, then I would
flee away and bee at rest, *I*
would wander farre off and
 re-

remain in the wildernesſe,
yet could hee not eſcape
from this ſtorme, winde,
and tempeſt: Though a
man take the wings of the
morning, and dwell in the
utmoſt parts of the ſea, yet
thither would an euill
Tong flye after him, euen
ſo farre off would it reach
him. There is no poiſon ſo
venemous but there may
be ſome Antidot againſt
it. But there is no Anti-
dot againſt the venim of
the Tong; There is no fire
ſo raging, but that ſome
kinde of moiſture may ex-
tinguiſh it. The fire of an
euill Tongue is like the
fire

Pſal. 139. 9

fire of hell which goeth
neuer out.

The Arrow which is
shot out of the strongest
Bow, and sent forth with
the greatest force, can hurt
no farther then it can
reach. But let a man bee
neuer so farre off, let him
bee beyond the Seas, let
him be in neuer so farre re-
mote Regions, and distant
Countrys, the Arrow of
an euill Tongue wil reach
him and wound his good
name; other weapons on-
ly hurt the present, this
hurteth those also who are
absent; there is none that
can bee priuiledged from
its

its stroke.

As none can auoid it,
so who can well beare it?
flesh and bloud can hard-
ly brooke it; If a man had
the meeknesse of *Moses*,
the patience of *Iob*, the
strength of *Samson*, the ex-
perience of *Dauid*, and the
wisedome of *Salomon*: yet
of himselfe were he neuer
able to endure the vncef-
fant wrongs by an euill
Tongue; for *a good name is
better then a precious oint-
ment, and more to be desired
then great riches, yea, then
siluer and gold*; who can
brooke the impeachment
of this? Other woũds may
be

How hard
it is to en-
dure it.

Num. 12. 3
Iob. 1. 21.
Iam. 5. 11.
Iud. 15. 15.
Psal. 69. 20
1. King. 3.

Eccles. 7. 1.
Pro. 22. 1.

be cured, other losses may be recouerd, but this is a wound which can neuer be healed, a losse which can neuer be recouered. And therfore there is no smart like to the smart of the Tong: the words of it are deuouring words, *They are like to the pricking of swords, yea, They are wounds, & they go down to the innermost Chambers of the bellie.*

Psal. 52.4.

Pro. 11. 18.

Pro. 26. 22.

The difficulty of taming of it.

Num. 14. 8

Yet what remedy can there bee deuised against it? what penalty to inflict vpon it? what Art to tame it? let a man haue the courage of *Caleb*, the policy of *Achitophel*, the seuerity of *Iehu*,

Iehu, the cunning of Pharaoh, the cruelty of Phalaris the inuention of Perillus, yet he shall not be able to tame an unruly Tounge, or reforme this incorrigible monster: for the words of a mans mouth are as deep waters, who can sound the bottome of the? who can hope to exhaust them? A Tounge enraged is harder to be tamed; than a strong City is to be conquered. The contentions of it, are like the barres of a Castle. How plainley and pregnantly doth the Apostle James demonstrate this! first he sheweth that it is easier to tame a wilde horse,

2. Sam. 16.

20.

2. King. 10.

17.

Exod. 1. 10

Pro. 14. 4.

Pro. 18. 19.

James 3.3.

verse 4.

verse 7, 8.

*horse then a wild Tongue.
 we put bits (saith he) in hor-
 ses mouthes that they may o-
 bey vs; and wee turne about
 their whole body: but the
 Tongue can no man tame.
 Then he doth instance in
 the Ships, which although
 they are great bulks, & are
 driven with fierce winds,
 yet can be ruled & turned a-
 bout with a little rudder or
 helme: But the Tongue,
 a little member, can no
 man rule or order. Then
 hee instanceth in Beasts,
 Birds, and Serpents,
 which although they bee
 fierce, and wild and sub-
 till, yet they are, and haue
 beene*

bee ne tamed by the Art of man : but the tongue can no man tame, it is an unruly euill, full of deadly poyson. And therefore the very Heathē did acknowledge, that *contra Sycophanti morsum nullum est remedium* : There is no remedy or cure, against the biting of an euill Tongue.

What then shall bee giuen vnto thee? what shall be done vnto thee, thou false Tongue? There is no Balme will supple it, for an euill tongue will reward euill for good, and like a nettle, the more gently it is touched, the more sharply

The stubbornesse of it.

Psal. 35. 11

Sharply it will sting. There is no charme can charme it, for what is commonly said of the Belly, *Venter non habet aures*; The belly hath none eares, may bee as truely verified of the Tongue, *Lingua non habet aures*, the tongue hath no eares. And although they who haue this euil tongue, haue eares as well as tongue; yet, as they imitate the poyson of the *Adder* in their Tongue, so they haue the deafenesse of the *Adder* in the Eare: They are like the deafe *Adder* which stoppeth her eare, and will not hearken to the
 voyce

Psa. 58. 4, 5

voice of the Charmer, charming neuer so expertly.

What then shall wee do to tame this unruly member? Shall we binde it to the good behaviour? It neuer had it, and is out of hope now to bee brought vnto it. Shall wee make his *Mittimus* and send him to the Iayle, to see whether imprisonment will reclaime it? There are no lockes able enough to keepe him in, no fetters strong enough to enslave it. The Head, the Hands, the Feete, may be imprisoned, but the Tong cannot be imprisoned; no, though

The insufficiency of earthly punishments against it.

A^ct. 12. 4.

though it be put in *Herods* prison, and watched with foure Quaternions of Souldiers, it will breake prison, and walke at liberty: For, it is well knowne, that although it be kept in with a double dore of lips, and within that hath two perculleises of Teethen grates to environ it, yet it will escape and range abroad. Shall we doome it to the whip? It will reuerberate lash for lash, and bee sure to put him to the worst that shall adventure to meddle with it. Shall we burne him in the hand, and seare him with the
the

the letter *Tau*? It will set on fire the whole course of nature, it selfe being set on fire of hell. Shall we drown him? All the water in the Sea will not wash away its pollution. Shall we hang, draw and quarter him? So it hath done many an ones good name. But where shall wee finde a Gallowes or Gibbet high enough for the same? Shall wee behead him? So long as it is able to wagge, it will neuer cease to speake.

What then shalbe giuen vnto thee? What shall be don vnto thee, thou false tongue? Surely, no other thing then

Iam. 3. 8.

Psal. 120.

Wolphius.

Psal. 24. 8.

Molerus.

then that which *Dauid* vp-
on the like deliberation
doth deliuer, *Sharpe Ar-
rowes of the Mighty with
coales of Iuniper*. Where
by the Mighty we may ei-
ther vnderstand the Lord
of Hosts, who is the Lord
strong and mighty, the
Lord mighty in battell, the
Magistrates, who is the
Lords; Deputy? a man of
might: And by the sharpe
Arrowes and Iuniper
coales, wee are to vnder-
stand the sharpe punish-
ments & dreadfull iudge-
ments, which either the
Magistrate in the course of
Law, or God Almighty
in

in his most iust iudgement doth inflict vpon an euill Tong. Here then we are to take notice; first, of the law of Nations against an euill Tongue. Secondly, of Gods secret iudgements. First, of the temporall. Secondly, of the eternall punishments which do belong vnto the same.

Chap.

CHAP. VII.

*The Magistrates Office for
the punishment of a
naughty tongue. 2. The
politike lawes of Nations
for the taming of the
same.*

The Ma-
gistrates
Office for
to punish
a naughty
Tongue.

Psal. 82.1.

THAT the Magi-
strate by his autho-
rity is to take or-
der against an euill Toug,
and vvith seuerity to pu-
nish the same, it is as ap-
parent as the Sunne; for
he is *a man of might*, he sit-
teth *in the Seat of God* to ex-
ecute

ecute the iudgements of God,
 he beareth not the sword in
 vaine, but is to execute ven-
 geance vpon euill doers:
 Neither only vpon euill doo-
 ers, but vpon euill speakers
 also, as vpon lyers, raylers,
 backbiters and slanderers:
 for so David doth pro-
 fesse of his practice in such
 an Office, *whoso priuily slan-
 dereth his neighbour, him
 will I cut off.* Hee inten-
 deth not a punishment
 onely for the periured
 tongue, and publique de-
 famer, but also for the se-
 cret calumniator and pri-
 uie slanderer, neither is it
 a check or pettie punish-
 F ment

2. Chro.
 19. 6.
 Rom. 13. 4.

Psal. 101. 5

נפץ. sig-
nificat ex-
terminare,
seu constri-
gendo & co-
arctando
disperdere.

Politike
 Lawes of
 Nations
 for the
 punish-
 ment
 thereof.

Deut. 19.
 16, 17, 18,
 19, 20.

ment which hee doth threaten against it, as to banish it his Court, to punish it by the purse, or to inflict a slight punishment vpon it; but he would euen cut it off, roote it out and vtterly destroy it.

The lawes of Nations haue beene diuers, yet all dreadfull for the punishment of an euill Tongue. The Iudiciall law giuen by God *himselfe vnto the Iewes*, (and therefore the best patterne for all humane lawes) did thus proceed against it: *If a false witnesse rise vp against any man, to testifie against him that*

that which is wrong, then both the men betweene whom the controuersie was, were to stand before the Lord, before the Priests, and the Iudges which were in those dayes: And the Iudges were to make diligent inquisition. And if the witnesse were proued false, that his tongue had testified falsely against his Brother, then the mischief which hee had thought to haue done against his brother, was to light vpon his owne head, and hee was seuerely to bee punished ad terrorem aliorum, for the feare and terrour of others.

Pro. 19. 5, 9

Math. 5. 22.

And lest wee should thinke this Iudiciall course to be limited onely to a false Witnesse, and to a periured Tongue, the Wise-man, *Pro. 19. 5, 9.* doth extend it to all manner of iniuries committed by the Tongue. *A false witnesse (saith he) shall not be unpunished, and hee that speaketh lies, shall not escape.* And to this Iudiciarie course of proceeding against an euill tongue, our blessed Sauour doth seem to allude, *Math. 5. 22.* when hee saith; *whosoever is angry with his brother without a cause, shall be in danger of iudgement,*

iudgement, and whosoever shall say vnto his brother, *Racha*, shall be in danger of the Councell. Where, vnder that one word (*Racha*) he doth vnderstand all manner of opprobrious speeches, and disdainefull gestures: and by the termes of Iudgement, Councell, and Hell fire there mentioned, hee doth glaunse at the three Courts of iudgement in *Ierusalem*. The first whereof was for the determining of matters litigious about wealth and possessions, and in that were three Iudges. The second for matters criminal,

*Bertram. de
Polit. Iud.
c. 13.*

nall, which were iudged by a Councell of three and twenty. The third, for matters of more serious weight and importance, to bee determined by the *Sanhedrim*, or great Councell of seuentie and one. And in these Courts the Iewes (as *Drusius* relateth) did thus proceed against such as offend with the tongue: first, they had priuate, and after that more publike admonitions to refraine from that wicked course: if this could not preuaile, they were excommunicate frō the Synagogue: if this would

would not serue to reforme them, they were further excommunicated from all society and company of other men: if this would not restraine them, the great *Anathema Maranatha* was denounced against them: If yet they proceeded in their euill, they were iudged worthy to be stoned to death.

Leauing the Iudiciall Law of the Iewes, come we to the Lawes of Nations, and wee shall finde, how in all Ages, & among all Nations, there haue euer beene sharpe punishments provided against

threwd Tongues. The Grecians (as *Thucidides* reporteth) were wont to punish the lawles Tattling of the Tongue with lashes of rodde, whipping the whole body. The Egyptians (as *Polybius* recordeth) did boare an hole thorow an vnruely tongue. The Persians (saith *Strabo*) made them slaues, who could not be Masters ouer their Tongues. The Indians (as *Acofta* noteth) did exclude such as had vnruely Tongues, from all companies. The Chaldeans (as *Suidas* obserueth) did condemne them to perpetuall darke-

*Acofta lib. 6.
c. 9.*

*Suidas in
Canopo.
Ruffin. hift.
eccl. lib. 2.*

darkenesse. The *Romanes* (as *Eusebius* testifieth) had a Lawe to breake the legs of him who had a naughty tongue; which custome was put in execution (as *Nicephorus* relateth) in the time of the raigne of the Emperour *Commodus*, vp-on a prophane wretch who had slandered *Apollonius* a godly Professor, and afterwards a blessed Martyr; The ill tongu'd accuser, not being able to proue his allegations, was iudged to haue his legges broken, because he had accused, and defamed a man without a cause. He-

Eusebius l. 5
c. 21.

Niceph. l. 4.
26.

Herodot. in
Clio.

rodetus maketh mention of a Lieutenant of King *Darius*, who caused one of his Souldiers to bee put to death, for that his tongue had beene too lauish against *Alexander*, though an enemy. And hee relateth another Historie of *Antigonus*, who imprisoned a foule-mouthed Peasant in a Cage, depriviing the whole body of liberty, because of the too much liberty of the Tongue. *Leontius* the Emperour (as Sir *Martin Cagnet* in his Politike discourses doth deliner) after he had put *Iustinian* to flight, caused

Politike
discourse
of Sir *Martin Cagnet*.
c. 37.

sed two of his Tale-bearers to bee trailed by the heeles and to be burned. The Emperour *Pertinax* caused the skinnies of slanderers to bee flaid from their Bodies: and *Maximianus* another Emperour tooke order to haue the Tongues of unruly railers to be pulled out of their mouthes.

Excellent were those Lawes, which *Titus*, *Nerva*, and *Traian* (as *Suetonius* writeth) made against tattling Tongues, the least mulct wherein was whipping cheere. *Domitian*, *Anthony*, and *Macrinus* banished

*L. præuar. de
verb. Leg. tit.
ad Segnat.*

Westm. 1. ca

23.

Rich. 2. c. 5.

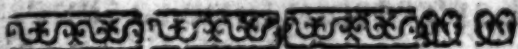
Eliz. 1. c. 7.

banished them the Con-
fines of the Empire, yeel-
ding this for their reason,
that they *who did not punish
them, did encourage them.*
The Ciuill Law in like
maner doth inflict banish-
ment to an euill Tongue:
The Canon Law doth de-
bar it from the receiuing
of the Sacraments: The
Common Law of this our
Land doth adiudge the
false tongue to the Pillory,
the skolding Tongue to
the Tumbrell, or Cucking-
stoole; the railing Tongue
to the good behauour; the
slanderous Tongue, if it be
Scandalum Magnatum, to
the

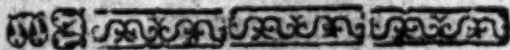
the losse of an eare; if
against a priuate person, to
the censure of the Magi-
strate, according to the
quality of the offence.

Thus wee see how odi-
ous among all Nations an
euill Tongue hath alwaies
bene, and what strict
Lawes from time to time,
haue bene enacted against
the same. But because these
good Lawes are not al-
waies put in execution, &
the Magistrate may proue
many times remisse, let vs
proceed further to behold
a more dismall doome
from a greater Iudge, the
iudgement of almighty
God,

God, and the fearefull
punishments which he
doth inflict vp-
on an euill
Tongue.



Chap.



CHAP. VIII.

*The Iudgements of God
against an euill Tongue.*

*1. In this life. 2. In the
life to come.*

WHO is so mighty as the Lord?
Who is like unto
him? glorious in holinesse,
fearefull in his workes, do-
ing wonders? Hee is the
Iudge: yea that great
Iudge, which can saue and
can destroy: yea, Hee is
knowne by the iudgement
which he executeth: And
among the rest of his
iudge-

God will
surely pu-
nish an e-
uill tounge.

Ex. 15. 12.

Psal. 75. 7.

Iam. 4. 2.

Psal. 9. 16.

Mal. 3. 5.

Heb. 10. 30

iudgements this is one of the most remarkeable, his punishments against an euill Tongue: For hee him- selfe hath vndertaken the censure of it; Hee hath protested that hee will come *a swift witnesse against it*; He hath sworne that *vengeance is his*, and *Hee will repay it*.

The iudgements of almighty God against an euill Tongue, are of two sorts (according to that which before was noted out of the Psalmist) *Sharp Arrowes*; and *coales of Iuniper*: The first sort Temporall punishments; the second

cond sort eternall : The first for this life; the second for the life to come.

Euen in this world the Lord will not suffer a naughty tongue to go unpunished : For, as wicked tongued people *doe bend their Bowe, and make ready their Arrow vpon the string, that they may priuily shoote at the vpright in heart ; So God aboute doth bend his Bowe and make it readie: Hee prepareth for them the instruments of death: Hee ordaineth his Arrowes against such kinde of persecutors.* Let vs take a view of some of those Ar-
rowes,

Gods iudgements in this life against an euill tongue.
Psal. 11. 2.

Psal. 7. 12, 13.

rowes which God euen in this world, doth shoote against wicked and malicious Tongues.

Gods Ar-
rowes a-
gainst euil
Tongues.
I
Disgrace.

Psal. 64.8.

PL. 7.15, 16

The first Arrow which God doth shoote against those who shoot at others with their Tongues, is their owne Arrow, the Arrow of Disgrace : *Their owne tongue* (saith the Psalmist) *shall fall vpon themselves.* And againe, *He hath made a pit, and digged it, and is fallen into the Ditch which he made : his mischiefe shall returne vpon his owne head, and his violent dealing shall come vpon his owne pate.* And againe,
These

These wicked people are ensnared in the worke of their owne hands.

Psal. 9. 16.

The second Arrow directed against an euill Tongue, is *Pouertie*; In all labour (saith Salomon) there is profite, but the talke of the lips tendeth to pouerty. And who seeth not that this curse sticketh close to those that haue euill Tongues; That they wander vp and downe begging their bread; their children also proue vagabonds and beggars, and seeke their bread out of desolate places?

²
Pouerty.

Pro. 14. 23.

Psal. 59. 15

Pf. 109. 10.

The third Arrow which
the

3
Mifery.

Pfal. 55. 19

Pro. 17. 20
& 14.

Pro. 4. 17.

the Lord shooteth against
an euill Tongue is *Mifery*:
for the Psalmist plainly
tellethe those who abuse
their Tongue, *that G O D*
doth heare them and will af-
lict them. Psal. 55. 19. And
Salomon sheweth them,
what must bee their sole
expectation. *Hec that hath*
a peruerse tongue, falleth in-
to mischief. Prou. 17. 20.
hee may neuer looke for
quietnesse and peace, for
his Tongue of strife will
be like a continuall water-
breach. Prou. 17. 14. Hee
can neuer take comfort in
his foode, for *he eateth the*
bread of wickednesse, and
drin-

drinketh the wine of violence. Prou. 4. 17. He can neuer hope to bee established: for a false tongue worketh ruine. Hee can neuer be in safety, for he carrieth about with him alwaies a guilty conscience. The flying Arrow of Gods iudgement is euer ready to fall vpon his pate: the Lord will raigne snares, fire and brimstone, and horrible tempest, this shall be the portion of their cup. God will destroy them for euer, hee will take them and pluck them out of their tabernacle, and roote them out of the Land of the living.

Pro. 26. 28

Iob. 15. 21.

Psal. 11. 6.

Psal. 52. 5.

In-

Examples
of Gods
iudgment
vpon euill
Tongues.

2. King. 5.
27.

Act. 5. 5, 10

Nicephorus.

Monstrelus.

Infinite are the examples which wee may reade in histories both diuine & humane, of Gods dreadfull iudgements vpon euill Tongues: for the lying Tongue, wee haue in the Scriptures the example of *Gebezi*, stricken with leprosie, both himselfe and all his posterity. *Ananias* and *Saphira* his wife, for the same fault struckē with sudden death; in humane Histories wee reade how wormes did eate out the lying tongue of *Nestorius*; and *Popiel*, King of *Polonia*, an accustomable lyer, eaten out with Rats. For the swea-

swearing and blasphemous Tongue, we haue in sacred Scriptures a blasphemer stoned to death with stones, *Zenachib*s Armie destroyed in one night by the pestilence, and himselfe slaine by his owne sonnes in the Temple of his Idols for the same offence. In Ecclesiasticall Histories wee reade of an Arrow (sent as it is supposed, from Heauen) wounding to death blasphemous *Iulian*: of *Michael* a Iewish Rabbin, breaking his neck downe a paire of staires, euen then whiles hee was swearing

Leuit. 24.

23.

2. King. 19.

Socrates
Ecccl. hist.

*Fincilius de
mirac. lib. 2.*

*Spangeb. in
elegantis ve
teris Ada-
mi.*

*Stow in vit.
Adelstan.*

*Idem in vi-
ta Alfredi.*

*Idem in vi-
ta Elizab.*

*Act. & Mo-
nam. pag.*

2101. &

2105.

ring and blaspheming the
name of Iesus. And of a
swearing Courtier at
Mansfield, in the midst of
his blasphemous oathes
taken vp and carried away
by the Diuel. To omit that
which our owne Chroni-
cles do record of *Alphred*,
of Earle *Godwin*, of *Anne
Aueries*, of the Gentleman
of *Cornewall*, who being v-
sed to swearing and blas-
phemous speeches, as hee
was riding ouer a bridge,
his horse sprang ouer with
him on his backe into the
riuer where he was drow-
ned, hauing no other
words in his mouth for
his

his last farewell, but these,
Horse and man and all to
the Duell. For the flaun-
 derous and backbiting
 Tongue we haue likewise
 many examples of Gods
 great and fearefull iudge-
 ments: In the sacred Scrip-
 tures we reade of wicked
Iezabel, for her false accu-
 sing of *Naboth*, deuoured
 by dogs: of *Haman* han-
 ged vpon the Gallowes,
 for his false accusing of
 the Iewes: of *Daniels* ac-
 cusers deuoured by Lions,
 because of their false sug-
 gestions. In the Ecclesi-
 asticall Histories we reade
 of feareful iudgements of

2. King. 9.

36.

Hest. 7. 10.

Dan. 6.

G God

Niceph. lib. 9

Aet. & Mo-
num. pag.
700.

God vpon three flanderous traducers of *Athanasius*, The one of whome was presently stricke dead, the others eyes fell out of his head, the third perished with a fearefull burning within his entrales. In our owne Chronicles we read of *Thomas Arundel*, who hauing abused his Tounge to an vniust sentence against the Lord *Cobham*, was stricken with so sore a paine and swelling in his Tongue, that he could neither swallow nor speake. So of Iustice *Morgan*, for his rash proceedings in speech against the Lady
Iane,

Iane, we read that he was stricken with madnesse, and a little before his death had none other word but her name in his mouth. The like fearefull iudgemēt we read to haue befallen one *William Fenning* in Q. *Maries* dayes, who, for greedinesse to gaine the goods of one *Iohn Cooper*, had slanderously accused him of traitrous words by him spoken against his Prince: by which the poore innocent man was condemned to death as in cases of treason: but the iudgement of God shortly sealed vpon

Ibid. pag.
1912.

Ibid. 1907.

his false accuser, striking him, euen whiles hee was well & lusty, with a sudden disease in his belly, so that his bowels gushed out.

Infinite are the like examples of Gods dreadfull iudgements vpon euill tongues, euen in this life. But if any wretched tounge shall set light by these, because they do not befall al them who offend in this kind, yet let them feare and tremble at those fearefull finall torments which GOD hath prepared for these offensive Tongues after this life, from which it is impossible for any of them

them to escape without repentance.

For as God hath Arrowes heere to wound an euill Tongue: So hath he Coales hereafter to burne an euill tongue. The Arrowes indeed are sharpe; for they are the Arrowes of the Mighty: But the Coales are more terrible; for they be Iuniper coales of long continuance, of perpetuity. These coales are the fire of Hell, the assured portion of a wicked Tongue: for so S. James saith, that it is *set on fire of hell*, and therefore it shall to the fire in Hell; It is the

Gods iudgements after this life vpon an euill tounge.

Iam. 3. 6.

Math. 5. 22

Psal. 9. 17.

2. Thess. 1. 9

Iude 13. &
15.

verdict of our Saviour,
that the railing tongue is
in danger of *Hell fire*, *Mat.*
5. 22. So saith the Psalmist,
They shall bee turned into
hell. So the Apostle Paul,
2. Thess. 1. 9. They shall bee
punished with euerlasting de-
struction from the presence
of the Lord. And of them
the Apostle Iude testifieth,
That to these raging waues,
foming out their owne shame,
is reserued the blacknesse of
darkenesse for euer. And
again, The Lord will come
with ten thousand of his
Saints, to execute iudgement
upon them, and to punish
them; not onely for their
vngodly

vn godly words, but also
for their hard and hatefull
speeches. And it is well
worth the noting, that the
Rich man in Hell-tor-
ments complained most
of the torments of his
Tongue: *Father Abraham,*
haue mercy vpon me, and
send Lazarus, that hee may
dip the tip of his finger in
water, and coole my tongue,
for I am tormented in the
flame; as if hell flame were
most fierce against an euill
Tongue, and that most
sure to endure the same.

Now, as there is no
coale so hote and raging
as the Iuniper coale, for

Luk. 16. 14.

The bitter
paines of
Hell.

Hieron. ad
Fabiol.
Plin. nat.
hist. lib. 8.

Mat. 13. 42
Rev. 21. 8.
Heb. 10. 27
Math. 3. 12

Dan. 3. 19.

so S. Jerome testifieth; and Pliny alledgeth a naturall reason of it, viz. the gumme matter of that wood more then in any other tree: so (to prosecute the same Metaphor) *Par nulla figura Gehenna*; There is no paines like to the paines of hell. This fire is a furnace of fire, a lake of brimstone, a deuouring fire, an unquenchable fire. The furnace whereinto the three children were cast, being made seuen times hotter then it was wont to be, was exceeding violent. But how much more infinitely shall this furnace of

of hell fry, whose fire is infinitely hotter then that was? O! Who is able to dwell with this deuouring fire? Who can endure the fiery rage of these Coales? *They are coales of Iuniper.*

Yet dwell in it they must who are doomed to it, and so must an euill tongue. As there is no escaping of it, so no comming out of it. *Iuniper coales* (as *Pliny* writeth) do keepe in fire for a long continuance: yea, some maintaine, that the coales made of *Iuniper* wood, being couered with ashes, keepe in fire for a whole yeare together. But

G 5 what

The perpetuity of those paines.

Plin. ut supra.

Libri Sufflatorii ut citatur a Madero, in Psal. 120.

Mark. 9. 44

Luk. 3. 17.

Reu. 20. 10

what is this to the perpetuity of the paines of hell?

There the *Worme dieth not, and the fire neuer goeth out; the fire shall neuer be quenched: they shall be tormented day and night for euer and euer.* This is the portion, and the endlesse affliction of an euill Tongue.

CHAP.

CHAP. IX.

*Sentence of condemnation
denounced against the
naughty tongue.*

HAuing thus heard
the unruly tongue
Indicted, Arraig-
ned, Conuicted and Con-
demned, what now remain-
eth, but that we apply it
to the terrour of those who
offend herein; and for our
direction, both in the vse,
and against the abuse of
the Tongue?

And here first, the cōside-
ratio of the premises may
strike

A transiti-
on to the
doome of
a false
tongue.

Sentence
denoun-
ced a-
gainst it.

strike a terrour into the hearts of those who are guilty of the crimes of an euill Tongue, *Lyers, Swearers, Railers, Backbiters, Slanderers, filthy Speakers,* and all the rest of that rabble of wicked-tongued creatures: Alas, in what a fearefull estate are they? How odious in the sight of God? How injurious vnto men? What a scorne to the Angels? How obsequious to the diuels? And how liable are they vnto the dreadful curses of almighty God, both in the life present, and that which is to come?

Thou

Thou lying tongue,
which, like a false clocke,
dost runne too fast, and ei-
ther for pleasure, or for
profit, dost coine vntruth,
consider what wrong thou
dost, and into what misery
thou dost thrust thy selfe.

Thou peruertest the vse of
speech; thou abusest the
sense of hearing; thou dis-
soluest, as much as in thee
lyeth, humane Societies;
thou bearest the image of
the diuell; thou art worse
then a Thiefe; for thus the
Wise man speaketh, *A lye*
is a wicked shame in a man,
yet it is oft in the mouth of
the vnwise: A thiefe is bet-
ter

I
The lying
Tongue.

Eccles. i.
20, 23, 24,
25.

ter then a man accustomed to lying, but they both shal haue destruction to their heritage: the condition of liers are vn-
 honest, and their shame is e-
 uer with them. A lying
 Tongue is one of those
 sixthings which God doth
 hate, and lying lips are abo-
 mination to the Lord. A false
 witnesse shall not bee unpun-
 nished, and he that speaketh
 lies, shall not escape: the
 tongue that loueth, or maketh
 lies, shall be excluded out of
 the heauenly Ierusalem, and
 shall haue his part in the
 Lake which burneth with fire
 and brimstone, which is the
 second death.

And

And as for thee, thou
swearing tongue, which art
swollen with oathes, as a
Toade with venime, The
Lord will come as a swift
witness against thee; And
there is a Flying booke of
curse and vengeance, which
doth houer over thee: Thine
oathes are registred in the
book of accounts, & when
the great day of reckoning
commeth, they shall be set
in order before thee, and
laid vnto thy charge: Thou
art reserued vnto the day
of destruction, & the time
will come when thou shalt
be miserably tormented in
that flame.

Mal. 3. 5.

Zach. 5. 2. 4.

Iob 21. 30.

Luk. 16. 24.

Neither

The mock
ing Tong.

Psal. 2. 4, 5.

Rom. 14.
10.

Neither maist thou
hope to escape, thou mock-
ing tongue who art tipt
with flouts, scoffes, and
skornes against thy neigh-
bour: he that sitteth in the
heauens, shall laugh at thee:
the Lord shal haue thee in de-
rision, he shal speak vnto thee
in his wrath, and vex thee
in his sore displeasure. why
then dost thou iudge thy bro-
ther? why dost thou set at
nought thy brother? we shall
all stand before the tribunall
seat of Christ. Then shalt
thou be depised, who didst
despise others. Then shalt
thou be a scorn to Diuels,
which here didst scorne
thy

thy betters. And we know
who hath said it, and hee
will be sure to performe it,
that both the mocking
tong, and the railing tong,
and the wrathfull tongue
is in danger of hell fire.

Mat. 5. 22.

3

The slan-
derous
Tongue.

Needs must then the
flaunderous and backbi-
ting tongue be in dreadful
danger, which tongue is
*bent like a Bow, and shooteth
out as Arrows bitter
words.*

Plal. 64. 3.

Thou wretched
tongue art a very murthe-
rer, and not a single man-
slaier, but thou killest three
men, as it were with one
stroke: In which respect
Salomon the wise calleth
thee

Pro. 25. 18

Pro. 25. 18

thee, an Arrow, a maule, & a Sword. An Arrow, in respect of him that is absent, whom thou woundest afar off in his good name, in his goods, in his friends: and sometimes in his life.

A Maule or Hammer to knock him, who receiueth thy slander, in the head, *eius enimaurem dum inficis, animam interficis*, whiles thou dost infect his care, thou dost destroy his soule, casting thereinto seedes of suspicion, hatred and contempt. Lastly, to thy selfe thou art a Sword, in destroying thine owne soule, by committing that sinne which

which is most odious vnto
God; for he which slaun-
dreth his neighbour be-
hinde his backe, commit-
teth the same offence, with
him that raileth on the
deafe, and is like him *that*
smiteth his neighbour se-
cretly, both which are ac-
cursed; and therefore no
maruaile though this bee
said to be that leuenth sin
which God doth abhorre:
for there is no sinne which
maketh a man so like the
Diuell as this doth, for
from slaundering and
backbiting hee hath his
name **DIABOLOS**, which is a
common name to him
with

Leu. 19. 14

Deut. 27.
24.

Pro. 6. 19.

Psal. 50. 20

Psal. 52. 5.

Ezek. 22.

9.

1. Cor. 6.

10.

4
The filthy
Tongue.

1. Cor. 15.

33.

with slanderers : And as the Lord doth greatly detest this sinne, so hee hath threatned grieuouſly to punish it, not onely the tongue offending, but also the eare abetting, and the place harboring, and that not in this life onely, but also in the life to come : for if *Railers* shall not inherite the Kingdom of God, much lesse shall slanderers.

In the same predicament art thou, filthy Ribald tongue, which like a sinke doest runne ouer with obscene and vnseemely speech. *Euill words corrupt good*

good manners; And of euery idle word which men doe speake, they must giue an account at the Day of Iudgement. If of euery idle word, then what shall become of the tongue that speaketh wanton words, scurrilous words, & filthy speech? Better it is to haue no mouth, then to haue it thus polluted; better to be without a tongue, then to haue it thus defiled.

Wherefore the counsel of the Apostle is very profitable: Let no corrupt communication proceede out of your mouth, but that which is good and edifying, And againe,

Mat. 12. 36

A caueat
for the
Tongue.
Eph. 4. 29.
31.

gaine, Let all bitternes, and
wrath, and anger, & clamor,
and euill speaking bee put a-
way; Which lesson that we
may the better learne, let
vs take a brieft notice, first
how we may rule our own
Tongue; secondly, how
wee may beare the
wrong of ano-
thers vnruely
tongue.

Chap.

CHAP. X.

*The binding of the tongue to
the good behaviour, with
certain rules and directi-
ons for the same.*

MAny and excel-
lent are the Trea-
tises which haue
beene written, both by
Philosophers and Diuines
concerning the well orde-
ring and gouernement of
the tongue, out of whose
sauory writings I will one-
ly gather this little handful
of *Directions*.

That wee keepe our
tongue

The right
gouerne-
ment and
well orde-
ring of
our owne
Tongues.

Pro. 4. 23.

Luke 6. 45

Mat. 15. 19

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

Job 14. 4.

tongue in order, two things are principally requisite: First, a good *Heart*: Secondly, a good *Eare*. A good *Heart* is necessary to a good *tongue*, because the *Heart* is the fountaine of *speech*; For, out of the abundance of the heart, the mouth speaketh. And if the Fountaine bee defiled, the streames that issue there- hence cannot bee cleane: for, who can bring a cleane thing out of that which is uncleane?

A good
Art.

A good *Art* likewise is necessary to the keeping of a good *tongue*, for it is a matter of no meane skill

to

to learne the language of
Canaan: Hee (saith Saint
James) is a perfect man that
 can rule his tongue. And
 the Wise-man saith :
 that *A word spoken in his*
place , is like apples of
gold, with pictures of silver.
 So that, *Hic labor, hoc opus*
est, This is a labourious la-
 bour, an Art of Arts, to
 rule the tongue.

Esay 19. 18

Iam. 3. 2.

Pro. 25. 11.

To the better learning
 of which Art, two rules
 are to bee obserued in all
 our speech. First, Medita-
 tion before we speake: se-
 condly, Moderation in
 speaking.

Rules for
 it.

Meditatiō before speech

H

is

Meditatio
before
speech.

For the
lawfulness.

Eph. 4. 29.

Psal. 34. 13

is very necessary vnto our speech; for the tongue is the messenger of the heart: therefore so often as wee speake without meditation, the messenger runneth without his errand. This Meditation in this kinde is two-fold: First, concerning the lawfulness; secondly, concerning the expediencie of our speech. First, we must premeditate whether that which wee would speake, bee lawfull to be spoken: *Let no corrupt communication proceed out of your mouthes: Keepe thy tongue from euill, and thy lips that they speake no guile.*

guile. Secondly, we must premeditate, whether that which wee are about to speake, be fit to be spoken in regard of time, place, and person: For, *the lip of the righteous will know what is acceptable. A wise man concealeth knowledge, and he that hath knowledge, spareth his words; yea, euen a foole, when he holdeth his peace, is counted wise.*

12
For the
finesse.

Pro. 10. 32

Pro. 12. 23.

Pro. 17. 27.

The next thing required in the Art of Speaking, is Moderation; for this cause God hath given man but one Tongue, with two Eares, to teach him he should bee more ready

Moderati-
on in
speech.

Lam. 1. 19.

to heare then to speake; he hath also placed it within, and guarded it with a double hedge, one of flesh, another of bone, and moreouer, hath bound it with a bridle to the brest; By all these, recommending vnto vs Moderation of speech: which Moderation doth require these three properties in our speech: 1. Truth: 2. Charitic: 3. Modesty.

Truth of
Speech,

Psal. 15. 3.
Pro. 3. 5,

For the first; we ought so to moderate our speech, that wee speake nothing but the truth; A good tongue will *speake the truth from the heart, and a righteous*

teous man hateth lying words: And, the lip of truth shall be established for ever.

Secondly, when we speak, Charity must guide our speech; Let all your things

bee done in love: And this love, or charity, suffereth long, is kinde, envieth not,

vaunteth not her selfe, beareth all things, beleueth all things, hopeth all things, endureth all things. Lastly,

Modesty is required to the moderation of our speech:

A wholesome tongue is a tree of life, but perversnesse therein is a breach in Spirit, Pro.

15.4. Therefore the Apostle requireth, that our

H 3 speech

Pro. 12. 19

²
Charity in Speaking.

1. Cor. 16.

14.

1. Cor. 13.

4, 5, 6, 7.

³
Modestie in speech.

Pro. 15. 4.

Col. 4. 16.

1st. 3. 2.

The bene-
fit of kee-
ping a
good
tongue.

Pro. 18. 21.

Pro. 21. 23.

Psal. 34. 12

13.

1. Pet. 3. 10

speech be gracious, vncor-
rupt, and full of mecke-
nesse.

These few caueats be-
ing well obserued, the
Tongue more easily will
bee ordered, and he that
can do this, shall reape an
incomparable benefite by

it: For, *Life and death are
in the power of the tongue:*

And, *whosoever keepeth his
mouth, keepeth his soule from*

*euill. And therefore wee
are so often in the book of
God, called to the practice
of it: what man is he that
desireth life, and loueth ma-
ny daies, that he may see
good, keep thy tongue from
euill,*

euill, and thy lips that they
speake no guile.

But what man is able of
himselſe to obſerue this?

A man may lay his hand
vpon his mouth, like *Iob*,
& ſtedfaſtly purpoſe, with
Dauid, that *his tongue ſhall*
not offend, yet all in vaine,
without the ſpeciall helpe
of God: for, *the gouerne-*
ment of the tongue is of the
Lord.

Therefore the Apoſtle
Paul, although he had an
excellent gift for the well-
ordering of his tongue,
yet deſireth the *Ephesians*
to pray for him, that *ut-*
terance might be giuen vn-

None can
do it with-
out Gods
ſpeciall
helpe.

Iob 39.37.

Pſal. 39. 1.

Pro. 16. 1.

Therefore
wee muſt
pray to
God for
the well-
ordering
of our
tongues.

Eph. 6. 19.

Pl. 141. 3.

Psal. 51. 15

Psal. 19. 14

to him. And so must wee,
 if euer wee hope to haue
 comfort in the vse of our
 Tongues, pray vnto God
 that hee would guide our
 Tongues, that hee would
 set a watch before our mouth,
 and keepe the doore of our
 lips: And, that He would
 open our lips to shew forth
 his praise; So shall the
 words of our mouth bee al-
 waies acceptable in the sight
 of the Lord, who is our
 strength and our
 Redeemer.

CHAP.

CHAP. XI.

*How we are to put off an euill
Tongue, when it goeth a-
bout in our hearing, to
traduce and scandalize
others.*

IF it bee a matter of so
great difficultie to tem-
per our owne Tongue,
much more hard and diffi-
cult will it bee to tame an-
other mans Tongue, es-
pecially where it claimeth
a transcendent liberty vn-
to it selfe. *With our tongue
we will preuaile, our lips are*
H.5 *our*

A caueat
for the ta-
ming o-
ther mens
Tongues.

Psal. 12. 4.

our owne, who is Lord ouer
 vs? And yet this is a
 point of wisdom needfull
 to be obserued of vs, how
 to demean our selues vn-
 to an euill Tongue, and
 that in a twofold case.
 First, when it concerneth
 others. Secondly, when
 it commeth more neerely
 home vnto our selues.

No credit
 to be gi-
 uen to an
 euill tong
 where it
 traduceth
 others.

And first, for our dealing
 with an euill tongue in o-
 ther mens causes: when in
 our hearing it goeth about
 to traduce or slander o-
 thers, wee must be carefull
 not to giue any credit,
 countenance, fauour or re-
 spect vnto it in such a case:
 for

for there is an expresse prohibition in the Law of God against it, *Exod. 23. 1.* *Thou shalt not receiue a false report.* And it is the aduice of the Wiseman, *Eccles. 7. 21.* *Giue not thine heart to heare all the words that are spoken, lest thou heare thy seruants curse thee.* And in another place it is reckned as the property of a wicked man, to listen to an euill tongue. *A wicked man giueth heede to false lips, and a lyer giueth eare to a naughty tongue.* And on the contrary the Psalmist doth record it as a note of a good man, & of a citizen of hea-
uer,

Exod. 23. 1.

Eccles. 7. 21.

Pro. 17. 4.

Psal. 15. 3.

Why wee
should not
giue any
counte-
nance to
an euill
Tongue.

1. Cor. 13.
4, 5, 6.

Mat. 7. 12.

uen, that he will not receiue
(or endure to heare) a false
report against his neighbor.

Besides which expresse
testimonies of holy writ,
evidence of reason will e-
uince as much. 1. The rule
of charity will require it:
for charity *suffereth long &*
is kinde, charity enuieth not,
charity thinketh not euill; it
reioyceth not in iniquity, it
beareth all things, belieueth
all things, hopeth all things,
endureth all things. 2. The
rule of equity may enioine
it, *what soeuer you would that*
men should doe vnto you, so
doe yee vnto them. Now
there is no man that wil-
lingly

lingly would haue another
to receiue a false report in
preiudice of himselfe; and
therfore *Quod tibi fieri non*
vis, alteri ne feceris. Do not
vnto another, what thou
wouldest not haue done
vnto thy selfe. 3. The in-
conuenience which com-
meth many times from
the receiuing of these
finister reports, may de-
terre vs from hearing of
them; for by this meanes
many innocents haue bin
brought into trouble and
great disgrace. *Potiphar*,
being so credulous of his
wiues report concerning
Ioseph, cast him into pri-
son,

*Dictū Alex-
andri Se-
neri.*

Gen. 39.
2. Sam. 16.
3.

Hest. 3. 8.

son. *David*, giuing too hastily an eare to *Ziba* his slander, wronged *Mephibosheth* in his goods. *Ahasbuerosb*, vpon the hearing of *Hamans* false suggestions against the Iewes, caused a most cruell Edict to bee proclaimed for their vtter destruction. Infinite are the examples of those, who by hearing of false tongues, haue beene iniurious vnto others. 4. It is iniurious to our own soules, to giue any credite or countenance to an euill tongue: for he whose eare is open to loose tongu'd creatures, becommeth accessory to their

their sin, and guilty of the same offence with them; for it is a true position, as in cases of felony, so of slander. *If there were not a receiuer, there would not be a purloiner.* Yea in this case of slander there is more danger then in cases of felony: for a Theefe by himselfe may steale, & without a receiuer may rob his neighbour of his goods, but a Talebearer cannot rob a man of his good name, nor yet impair his credite, vnlesse there be another to heare and to admit his slanders: wherefore *Bernard* doubt
eth

Hieron.
Si deesset
auditor, de-
est & de-
tractator.

*Bernard. de
inter Dom.
Idem de
confid. lib. 2.
in fine.*

eth not to affirme, that
Talebearers and Talchea-
rers are guilty alike. And
the same Author is very
vehement in this point,
*whether (saith he) a Tale-
bearer or a Tale-receiver bee
more dangerous and damna-
ble, it is hard to indage: for
the Talebearer hath the Di-
uell in his tongue, and the
Talehearer hath the Diuel in
his eare.*

Remedies
against the
bring-
ing of euill
reports
vnto vs.

Now that wee may the
better keepe off the slan-
derer, and Talebearer,
and so keepe our selues
from beeing accessary to
their sinnes by receiuing
their euill reports, there
are

are three principall remedies to be obserued of vs, and to be opposed against them, who shall goe about to trouble our eares with false reports.

The first is a deafe eare: we must not afford an euill Tongue so much as the hearing, *Eccles. 7. 21.* *Giue no eare, neither take heede to their words.* A notable example to this purpose we haue in *Gedaliah*, the sonne of *Abikam*, *Ierem. 40.* vnto whome when *Iohanan*, the sonne of *Kareah* had told in secret a conspiracy of *Isbmael*, the sonne of *Nethaniah*,

^I
A deafe
eare.

Eccles. 7. 21.

Ier. 40. 14,
15, 16.

niah, that hee was hired by B A A L I S, King of the *Ammonites*, to slay him; and oftentimes related this report vnto him, and that with great vehemency, *wherefore should he slay thee, and so the Iewes which are gathered vnto thee shall bee scattered, and the remnant in Iudah perish?* Although the report indeede was true (as afterward it proued) and Iohanan spake in good will, and with an honest minde, yet *Gedaliah*, good man, not suspecting any such attempt, hoping the best, and loth
to

to entertaine any hard conceit against *Ishmael*, would by no meanes giue care to this report, but sharply reprov'd *Iohannan*, and forbad him to speak any more of it: *Thou shalt not doe this thing* (saith he) *for thou speakest falsely of Ishmael.* A notable example for our imitation; although not for improuident simplicity, yet against ouer-rash credulity, that we stop our eares against such encharmers, and shut them against the reports of an euill tongue.

The second remedy against

2
A frow-
ning look.

Pro. 25. 23

gainst the receit of an euill Tongue, is a *Frowning* look: for so saith Salomon, *Pro. 25. 23. As the North winde driueth away raine, so doth an angry countenance the slandering tongue.* When the skie is full of clouds, and in all likelihood ready to powre down their raine vpon the earth, if the winde change into the North, that Northerne winde will scatter abroad the clouds, and stop them from breaking forth into a Tempest (and therefore it is called *Αἰσπνυστὴς*, the clearer of the skie:) Euen so, when a
talc-

tale-bearer, or slanderer
 doth come vnto vs with a
 cloud of many idle words,
 which he desireth to
 powre in, as rain into our
 eares, a frowning counte-
 nance, and an angry look
 will put them off. To all
 euill-tongued creatures
 therefore, we should shew
 our selues sterne, as vnwil-
 ling to defile our eares
 with their pollution: For
 (as Hierome well obser-
 ueth) if with a silent coun-
 tenance wee giue eare vnto
 the Tale-bearer, we shall en-
 courage him to slander; but
 if wee heare him not with
 some shew of delight, hee
 will

Hesiod.

Hieron. ad
Fab.

will learne not willingly to speake that, which hee shall perceiue is not willingly heard.

³
A sharpe
reproofe.

Ephe, 5. 11

Mat. 16. 25

The third Remedy against the reports of an euill tongue, is a sharpe reproofe. It is the Apostles rule, that we should haue no fellowship with the vnfruitfull works of darkenesse, but rather reprove them: As our Sauour sharply reproued Peter for his flatterie, bidding him, *Auant, Sathan,* for hee was an offence vn-to him: So should we giue a sharpe check to a slanderous Tongue, bidding it, *Auant, Sathan,* for it is
an

an offence vnto vs. If we cannot by countenance put the slanderer to silence, we must by speech curbe his wicked tongue; and not that alone: but if they will not desist, wee are to complaine of them; and if all this will not serue, wee must endeouour, according to our place and power, that reall punishments be inflicted on them, according to that of *Dauid, Psalm. 101. 5.* *Him that priuily slandereth his neighbour, I will destroy.*

Psal. 101. 5

And thus much briefly for our direction against the
the

the hearing of an euill
Tongue, when before vs
it is readie to traduce o-
thers. Now we are in the
next place to consider how
wee are to demeane our
selues, in case of euill
reports against
our selues.

(..)

Chap.

CHAP. XII.

*How to endure the stroke of
an euill Tongue, when it
concerneth our selues.*

EVery one is a better
Physicion to ano-
ther then to him-
selfe: wee can better en-
dure the sight of other
mens wounds, then feele
them in our owne bodies.
It is hard to carry our
selues vpright in the hea-
ring of euill reports a-
gainst others; more hard
to endure them when they
light vpon our selues; yet

I

both

The diffi-
culty of
enduring
an euill re-
port a-
gainst our
selues.

both these are to bee learned : and this latter the sooner, that wee may the better performe the former.

The duty
for it.

2. Cor. 6. 4.
5, 6, 7, 8.

A good man must endeavour to endure an euill Tongue, and to carry himselfe like a Christian in the bearing of the same : For thus the Apostle doth admonish vs, 2. Cor. 6. *In all things approue your selues as the seruants of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by purenesse, by knowledge, by long*

long suffering, by kindnesse, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by euill report and good report. An excellent lesson for our imitation, yet hard to bee learned, by reason of our inbred corruption: And therefore that we may the sooner bee brought to the practice of it, these foure vertues are necessarily required: first, *Patience*: secondly, *Experience*: thirdly, *Meditation*: fourthly, *Providence*.

I
Patience.

Mat. 21. 19

Iam. 5. 7.

Pro. 14. 29.

Pro. 16. 32

Patience is a principall Antidote against an euill tongue ; for so our blessed Sauour doth aduise vs, *Math. 21. 19. In patience possesse your soules :* And the Apostle *Iames, Bee yee patient vnto the comming of the Lord, Iam. 5. 7.* There is no such salue against the wound of a skolding tongue, a railing tongue, a slanderous tongue, or any other kinde of wicked tongues, as *Patience :* Hee that is patient (saith Salomon) is a man of great vnderstanding. And againe, Hee that is slow to anger, is better then the mighty: and hee

hee that ruleth his owne spirit, is better then he that conquereth a Citie. This Patience is like vnto the Tree which Moses cast into Marahs Spring, and it seasoned the bitternesse of the waters: It is like Ionathans Armour-bearer, which helped him to vanquish all his enemies.

Ex. 25. 25.

1. Sam. 14.

That *Patience* is an excellent vertue, and an absolute remedy against the poyson of an euill tongue, no man can deny. But some, peraduenture, will reply, How shalwe get this patience? How is it possible to retaine it, when a

The way to get patience.

Pro. 19. 14.

Reu. 14. 12

man is thus virulently smitten with the tongue? I answer with Salomon; *A sound spirit will beare this infirmity.* And to the bearing of such an infirmity there had need be a sound spirit: It is not for euery meacocke, for euery common man, to bee endued with it, but (as the Spirit saith) *This is the patience of Saints*; as if none but Saints could haue it, and all they who are Saints on earth, and would be Saints in heauen, may not bee without it. To the procuring, and retaining of which Patience, there are
re-

required these foure properties: First, *A deafe Eare;* secondly, *A silent Tongue;* thirdly, *A quiet Heart;* fourthly, *a good Conscience.*

Hee who would haue patience, and therewith repell the blow of an euill tongue, must carry about him a Deafe Eare, and not heare, at leastwise seeme not to heare the words of a malicious Tongue. An excellent president whereof we haue in *David*, who from his owne practise doth commend vnto vs this course, *Psal. 38. 13, 14.* *They that seeke after my life* (saith hee) *laid snares for*
I 4 me,

A deafe
Eare.

Psal. 38. 13
15.

me, they that sought mine hurt, spake mischienous words against me; but I as a deafe man heard not. And againe in the next vers: *Thys I was as a man that heareth not.* The like example we haue in the Heathen *Aristides*, who being reuiled by a railing tongue, went his way as if he had taken no notice of it; and being further prouoked by his insulting enemy raging and railing against him in this maner; *Why dost thou haste away? tarry, Aristides, and heare me:* made this answer vnto him; *Therefore I go away, because how-*
soeuer

Aristides.

soeuer thou hast the power of speaking, yet I haue not the power of hearing. The like is reported of the Emperour *Augustus*, who to one that with bitter words and reproaches did prouoke him, turned away his cares from him, with this reply: *If thou canst not bee master ouer thy Tongue, yet will I be master ouer mine Eares.*

The next property of *Patience* is a silent tongue, when wee are euill spoken of, to make no reply. And this practice doth holy *Dauid* commend vnto vs in the aboue quoted place,

A silent
Tongue.

Psal. 38. 14.

2. Sam. 16.

7. 8, 9, 10,

11.

I was (saith he) as a dumbe man that opened not his mouth, as one in whose mouth are no reproofes: which his patient silence and silent patience did notably manifest himselfe in his mild behaviour towards railing *Shimei*, when most traitorously and treacherously that vile monster did revile him; albeit hee was egged on by *Abishay* to be auenged on him, yet wee heare no other reply of his but this: *What haue I to doe with you, yee sonnes of Beniamin? let him alone; let him curse, for the Lord hath bidden him.*

The

The like example of silence against an euill Tongue wee may behold in *Saul*, who when he was anointed ouer be King of *Israel*, and all the people whose heart God had touched, did so acknowledge him, yet some children of *Belial* scoffed at him, and despised him, and spake reprochfull speeches of him. Against all which the text noteth this to his singular commendation. But *Saul* held his peace, or was as one that tooke no notice of it.

A third thing required vnto *Patience* is a quiet heart,

1. Sam. 10.
27.

A quiet
heart.

1. Pet. 3. 4.

lam. 4. 1.

Pro. 20. 22

heart, which thing (as the
Apostle Peter speaketh)
*in the sight of God is much
esteemed; a property vnto
patience very necessary:
for from whence come wars,
and fightings, and discon-
tents? Come they not hence,
euen from the lusts which
fight in our members?* Now
although wee craue not
that Stoicall apathie to be
quite void of passions, yet
wee must labour to curbe
our passions, that they bee
not too much stirred vp
to disdaine or reuenge.
*Say not in thy heart, I will
recompence euill for euill:
but imitate the Example*
of

of examples, Iesus Christ the Sauour of our soules, who when He was reuiled, reuiled not againe, when He suffered, threatned not, but committed himselfe to him who iudgeth righteously.

1. Pet. 2. 21

Lastly, vnto Patience there is required a good Conscience; for where the Conscience can plead Innocency, there Patience will worke most effectually. This was Pauls Armor of prooffe against all euill Tongues. Our reioycing (saith he) is this, the testimony of our Conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but

A good
Conscience.

1. Cor. 1.
12.

but by the grace of God wee
haue had our conuersation in
the world: which is contra-
ry to the common practise
of the world, where wee
dayly heare these and
such like speeches, If it
were true, if I were guilty
of that wherof I am accused,
it would neuer grieue mee;
but because it is altogether
false, therefore it griueth
me at the very heart: wher-
as the Apostles rule is
quite contrary: It is (saith
he) thanks-worthy, if a man
for conscience towards God
endure griefe, suffering
wrongfully; what glory is it,
if when yee bee buffeted for
your

your faults, ye take it patiently? but if when ye doe well, and suffer for it, ye take it patiently, this is acceptable to God.

The next Remedy (besides Patience) against the hurt of an euill tongue, is Experience, the very daughter (as the Apostle speaketh) of Patience. Now Experience in this case may bee applyed to a threefold object. First, to the quality of an euill Tongue. Secondly, to the commonnesse of the crime. Thirdly, to the commodity which wee may reape thereof.

The

2
Experi-
ence.

Rom. 5. 4.

Of the
quality of
ill-tongd
people.

2.Sam. 23.
26.

1.Sam. 10.
27.

Ioh. 8. 44.

Pfal. 69. 12

Pfal. 59. 7.

The quality, or condition of those who smite vs with the tongue, may teach vs good experience, and by consequence work within vs patience: for, what are they for the most part, that whet their tongues with slanders? Are they not wicked people? sons of Belial, vnthrists, children of the diuell, Drunkards, Dogs? Now then consider thus with thy selfe. *Shall I be offended with euery dog that barketh at mee? Shall I respect a Drunkards tale? Shall I fret at an vnthrists tongue? Let them go as they are, I will*

*not care for them, nor for
their words: For, can a man
expect Grapes of Thornes, or
Figs of Thistles?*

Againe, Experience may
guide vs to take notice of
the commonnesse of this
triall. There doth no temp-
tation herein ouertake vs,
but such as is common un-
to man: yea, which is most
common vnto the best
men; for the best are most
smitten with the tongue.
And therefore our Sau-
our giueth this comfort
and counsell vnto vs; Bles-
sed are yee, when men shall
reuite you and persecute you,
and shall say all manner of
euill

Of the co-
monnesse
of this
triall.

1. Cor. 10.

13.

Math. 5. 11

12.

Of the
commodi-
ty thereof.

Heb. 12. 1.

euill against you falsly for
my sake, reioyce and be glad,
for great, is your reward in
heauen; for so persecuted they
the Prophets which were be-
fore you.

And this is another
fruit of experience, which
may sweeten the bitternes
of an euill tongue vnto vs,
when we do consider the
good which from these
kind of trials will redound
vnto vs; For, Howsoever no
tryall for the present see-
meth to bee ioyous, but grie-
uous, yet afterward it yeel-
deth the peaceable fruits of
righteousnesse to them that
are exercised thereby. And
we

we know who hath said,
that, *All they who would liue
godly in Christ Iesus, shall
suffer persecution.* And this
wrong which is offered by
the Tongue, is a kinde of
persecution, witnesse the
Apostle, *Gal. 4. 29.* Now
then, thus consider with
thy selfe when thou art
wronged by an euill
tongue; *What am I the
worse? what is mine aduer-
sarie the better for these
distastefull speeches: If it
be true which hee reporteth,
I may reape a benefite by his
tongue, to see my fault and to
amend it; if it be false, what
need I griene at it? Good
men*

2. Tim. 3. 12

Gal. 4. 29.

men will not beleue it, euill mens censures I regard not; my Witnesse is in heauen, He will defend mine innocencie, Hee will cause all this to turne to the best vnto mee.

³
Meditation.

M. Gren-
bam in his
Sermon of
a good
name.

And certainly this serious *Meditation* with our selues, is a singular good remedie against the maladie of an euill Tongue; wherein remember this short direction: Dost thou endure the smart of an euill tongue? First, consider with thy selfe, whether that whereof thou art accused be good or euill: if good, then there is cause

to

to reioyce in it, and not
to grieue; if euill, then go
a degree further, to finde
out whether it be for some
euill worke which thou
hast committed, or for
some occasion which thou
hast giuen: If it bee for
some euill done, then see
whether it hath wrought
in thee the true sorrow for
that sinne; whether thou
takest this as a correction
from God; and whether it
leadeth thee to repen-
tance: If it bee vpon oc-
casion onely giuen vpon
suspition; Then consider
with thy selfe thy frailty in
offering the occasion, and
the

the mercy of God who hath kept thee from that euill, and doth by this meanes warne thee to beware of giuing the like occasion.

*Senec. de J.
ra. c. 23. &
24.*

I will adde to this purpose, that golden medication of Seneca; Let euery man (saith he) when he is prouoked by others euill words, thus say within himselfe; Am I mightier then Philip, that mighty Macedonian? yet he was wronged with the tongue of a Peasant, and would not take notice of it. Can I do more in mine own defence then Augustus, who had the taxing of the whole

whole world? yet he was content to winke at the tongue that taxed him. why should I so take to heart a few euill or idle words? who am I that I may not bee spoken against? Many haue pardoned their enemies; shall not I forgive a few foolish speeches? If he bee a youth who doth thus traduce mee? his age may excuse him; If a woman? her sexe; If a stranger? his liberty; If a familiar? his acquaintance may seeme to priuledge him. Is this the first time that hee hath thus offended? it may bee he hath often pleased. Hath he used
this

this liberty of a lewd tongue
 a long time? we may the bet-
 ter endure that, to which we
 haue becne long inured. Is
 hee a friend? hee did what
 hee would not. Is hee an ene-
 mie? hee hath done no more
 then wee might well expect.
 If hee bee wise, let mee yeeld
 to him; if a foole, let me par-
 don him. The very best are
 not without their blemishes:
 There is no man so circum-
 spect, but may sometimes
 bee tript; none so faultlesse,
 but may faile.

⁴
 Proui-
 dence.

The last remedy against
 an euill tongue is Proui-
 dence, and that two waies:
 first, for the getting: se-
 condly,

condly, for the keeping of a good name. The right prouident course to get a good name is, first, to bee carefull to auoid all euill, both outward and inward, secret and open, great and small: for, as dead flyes cause to stinke and putrisie the ointment of the Apothecary, so doth sinne, seeme it neuer so small, crack the credit of a man, and expose him to the talke of tongues: therefore he who would not be euill spoken of, must bee iealous of his own doings, and not onely refraine from euil, but also abstain

I
To get a
good
name.

Eccl. 10. 3.

K

from

1. Theff. 5.

22.

Math. 5. 16

1. Pet. 2. 12

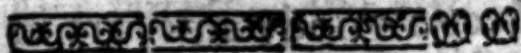
from the very appearance of euill. 2. He who would auoid the hurt of an euill Tongue, must not onely abstaine from euill, but also be plentifull in well-doing: for there is no way more ready for a good name then good workes, according to that of our Sauiour, *Mat. 5. 16. Let your light so shine before men, that they may see your good workes, and glorifie your heauenly Father.* And to this purpose the Apostle doth aduise vs, to haue our conuersations honest among the Gentiles, that whereas they speake against

vs as euill doers, they may
by our good workes, which
they behold, glorifie God in
our behalfe. Now because
it is a matter of as great
importance to keepe a
good name, as to get it,
therefore hee who would
stop the toung of the slan-
derer, must bee carefull to
vse the best meanes to pre-
serue his credite and repu-
tation. The meanes to
keep a good name, are in
effect the same whereby a
good name is gotten; and
therefore I will shut vp
this caueat in a word, with
that heauenly counsell of
holy David: *What man is*

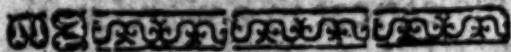
²
To keep a
good
name.

Pfal. 34. 12,
13.

hee that desireth life, and
loueth many daies, that hee
may see good, keep thy tongue
from euill, and thy lips that
they speake no guile; de-
part from euill, and doe
good; seeke peace,
and ensue it.



Chap.



CHAP. XIII.

*The Conclusion of the whole
Treatise.*

THUS haue we heard
this unruly mem-
ber of our Bodie,
the *Tongue*, Arraigned,
Indicted, Examined, and
found guilty; Sentence of
iudgement hath passed a-
gainst it, and order hath
beene taken for the exe-
cution of the same: what
now remaineth, but that
euery one who doth wish
well vnto himselfe, should
well looke vnto himselfe,

A brieft
repetition
of all the
Premises.

Psal. 39. 1.

Iam. 3. 2.

that this naughty Tongue
 be not found within him-
 selfe. *Dauids* care, should
 be euery good mans caue-
 at ; *I said, I will take heed*
to my wayes, that I offend
not with my tongue. A les-
 son which *Pambo* was ma-
 ny yeares a learning, and
 yet, as himselfe professeth,
 hee could neuer through-
 ly learne. And indeed,
 who can so well obserue
 it as he should? *S. Iames*
 saith, that *if any man sin*
not in word, hee is a perfect
man, able to bridle all the
bodie. O let vs labour and
 strue for this perfection:
 And because it is a mat-
 ter

ter exceeding the power
and skill of man, so well as
hee ought to guide and
rule his Tongue, there-
fore wee are earnestly to
begge it at the hands of
God; that *Hee would set a*
watch before our lips, and
keepe the doore of our mouth;
That hee would open our
lips when they should bee
open, and shut them when
they should be shut; that
hee would giue the right
vtturance vnto vs, that
so both the *thoughts of our*
heart, and the words of our
mouth might alwaies bee ac-
ceptable in his sight, who is
our Strength and our Redee-

Psal. 141. 3.

Psal. 51. 15.

Ephe. 6. 15

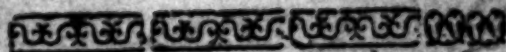
Psal. 19. 14

mer. The like course wee likewise are to take against the iniurie of other mens tongues; that seeing it is so difficult a thing to tame an euill Tongue, so grievous to endure it, and so impossible to auoide it, we should therefore haue recourse vnto almighty God, by hearty prayer, that he would preserue vs against it, and teach vs true wisdom to beare and endure it. Yea, O Lord, vouchsafe vnto vs both sanctified Tongues and Eares, that our Tongues may euermore sound thy praises, our Eares euer be
atten-

attentive to thy will: make
vs zealous for thy glory,
patient in our owne cause,
and keep vs from the strife
of Tongues; So we thy
people, and the sheep of thy
pasture shall praise thee for
euer, and from generati-
on to generation set
forth thy Glory.

Psal. 79. 13

Amen.



FINIS.

